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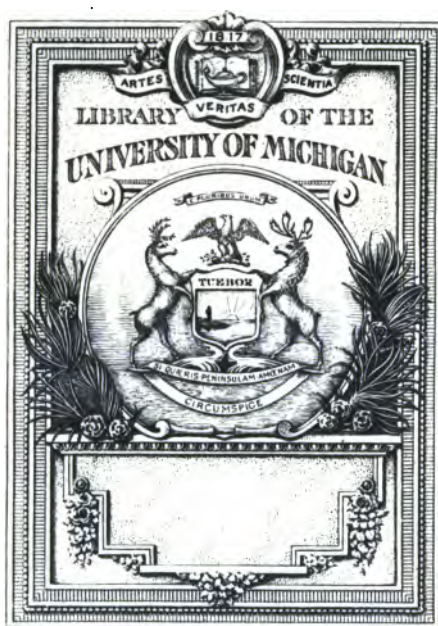
No. 3.

M. G. Baker

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May 31, 1895



THE
Christian Intelligencer

DEVOTED TO

THEORETICAL

AND

PRACTICAL RELIGION.

By **RUSSELL STREETER,**

MINISTER OF THE FIRST UNIVERSALIST SOCIETY IN
PORTLAND, (MAINE.)

VOLUME I.

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NOTICE.

The EASTERN ASSOCIATION will be holden at TURNER, (Me.) on the *fourth* Wednesday and Thursday, in June, instant.

The several Societies belonging thereto, are respectfully and earnestly requested to be *punctual* in sending Delegates to represent their standing.

N. B.—*Agents* for the INTELLIGENCER, and *individual* subscribers, who have not paid, will do a great kindness to the Editor, to make payment at that time, unless it can be conveniently done before.

Portland, June, 1822.

TO CORRESPONDENTS.

"Original Anecdote, with Remarks," was gratefully received, but too late for this Number.

"Origen," on the word *Heresy*, likewise, but was unavoidably omitted. They will appear in our next; and we solicit further favors.

ERRATA.

No. 1—First Edition—page 5, 11th line from the top, for *renovened*, read *renowned*.

Second Edition—page 27, 15th line, for *alter* read *altar*.

" " 28, 22d line, for *damand* read *demand*.

Page 33, 10th line from the bottom, for *vail* read *vale*.

" 32, 15th " " " read " *real*.

" 37, 2d line from the top, on " *are*.

" 38, 4th " " after the word *fiery*, read, *furnace* into which the three men (Daniel vi.) were cast, &c.

There are some errors in *orthography* which are left uncorrected.

THE
CHRISTIAN INTELLIGENCER.

Vol. I. September, 1821. No. 1.

INTRODUCTION.

NUMEROUS and important are the advantages, derivable, by a christian community, from religious periodical publications. Several are now in circulation, in different States, and are doing much for the dissemination of correct principles. None, however, is either published or generally circulated in this State, which affords a presumption, that this attempt to introduce a "CHRISTIAN INTELLIGENCER," will meet with suitable encouragement: Though the number of subscribers is not so great as was expected, and but few papers have been returned, yet from the solicitations of individuals, in different parts of this State, and some others, and their professed readiness to assist in its circulation, the Editor is induced to commence the publication of the *INTELLIGENCER*, and solicit the aid of Zion's friends, that it may be circulated and encouraged. Its pages will be devoted to the promotion of sound theoretical, and practical religion. If, in the judgment of a candid and enlightened public, anything subversive of these should be discovered, it is hoped, it will be attributed to a want of judgment, and not a sinister intention. Any friendly intimation of errors will be duly considered, and gratefully acknowledged. To exhibit the truth and excellency of the Christian religion, in such a plain and artless manner, that the common people as well

as the learned, may enter into a participation of the subject, is a principal object in commencing this publication. Different doctrines which have been too long concealed, and their deformities or beauties but half discovered by the inquiring multitude, ought to be fairly exposed to public inspection, that their relative worth may be duly appreciated.—Every religious creed ought to be so expressed, as to be most clearly and fully understood by all, that no deception may be practised upon the illiterate and unsuspecting part of the community. The Editor of this work had rather be faulted by grammarians and rhetoricians, than to become “a barbarian to the” populace, “by speaking in an unknown tongue.”

The sentiments which will occupy a considerable part of the following pages, are those which the Editor has learned from the scriptures of truth and a prayerful investigation of religious subjects. Having received them from no human uninspired guide, he holds himself accountable for their defence. In the illustration of parables and other scriptures, those will be selected which are conceived to be most generally misunderstood. The title, “CHRISTIAN INTELLIGENCER,” will naturally excite expectations that something, original and *new* will be offered, and which has not before been published. A word of caution may be proper, viz.—that the reader should not precipitately *condemn* a sentiment because it is *new*, but, patiently and candidly compare it with the dictates of reason and the testimony of inspired writers. Should any objections be presented for publication, the characteristic of the Christian, *moderation, candor and brevity*, will be indispensable to their admission into our pages. Freedom of inquiry and discussion will be indulged, but all polemical asperity, cautiously avoided. Unsupported by the potent arm of “human infallibility,”

undefended by the dreadful authority of "the Orthodox," and not tenacious of *any* opinion, unless warranted by the positive testimony of Holy Writ, an unreserved appeal to that volume will be made, as the criterion for testing all doctrinal points. The assistance of correspondents is solicited; and that they would strive for the cultivation of peace among brethren. Religious intelligence in general, and especially interesting accounts of revivals and reformati^ons in religion, changes of religious opinion, remarkable deaths in the triumphs of the christian faith, &c. will receive suitable attention. It is hoped no offence will be given to any sincere follower of the Lord Jesus, whose liberality shall incline him to peruse these sheets, though the different creeds of our churches are unveiled, and their true features brought to light.

It is a maxim with the Editor, that every man has an equally indisputable right to his own opinion, in subjects of a religious, as well as every other, nature. Hence it follows, that all persecution, on account of religious faith, is tyrannical and oppressive. But fairly to state the different views of men, and to compare them with each other, for the instruction and benefit of all, is an office both of humanity and of christianity. No divine, who is convinced his system is scriptural and sound, will be alarmed or offended, at seeing its most prominent features fully delineated.

It will not be expected that every particular, mentioned in the Prospectus, will be included in each number, though all will be noticed in due time, and in their proper place.

As those who are friendly to this publication would not wish the Editor to sustain a loss, he hopes they will use their endeavors to obtain additional subscribers, and forward their names to him, immediately.

Agents are particularly solicited to try their influence, for the spread of the gospel of eternal life, and the righteous suppression of all heretical doctrines. Were all those who have already espoused the real doctrine of the gospel, sensible of what they are able to accomplish, by their exertions in the use of means, no trivial embarrassments would prevent their united efforts, to disseminate the knowledge of the truth to every part of our State and country. Let a bold and determined step be now taken, to defend the doctrine of impartial benevolence, destroy the spell of infidel imposition, expose the horns of the religion of the beast, designate the consequences of a spirit of unbelief, and demonstrate the glorious effects of the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

N. B.—All communications sent to the Editor, by mail, for this work, must be *post paid*. The delay in the returns of subscription papers, is the apology for delaying the publication of the *Intelligencer*.

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ARE CHRISTIANS CHARITABLE?

Professors of the Christian religion are of all men most inexcusable, in the exhibition of a cruel and persecuting spirit. Every period, in the history of that exalted Leader whom we profess to follow, is a reproof upon such conduct. Reader, let us for a moment seriously meditate upon this important point. Frequently as the subject of religious toleration and christian charity is discussed by the preachers, and assented to by the people, do we behold a general and habitual exercise of that heavenly principle, among the followers of the meek and lowly Jesus? Do we see a disposition to pity each other's imperfections, feelingly correct a neighbor's errors, appreciate his virtues, and defend his good name from unreasonable aspersions? Do we see a professor's face, wet with tears of grief, on witnessing the deterioration of a christian friend, of another sect, from

the holy profession which he had made before angels and men? When did the Orthodox professor improve the earliest opportunity to visit the dissenter from the faith, mildly to admonish the rashness of his conduct, notify him of an offence which would be joyfully forgiven on seeing a reformation, or warn him of an attack, which he might expect from envy, ambushed in secret slander? We interrogate in vain. The night is speechless, and the morning blushes to acknowledge the truth. Religion is the motto; calumny, the essay. If reformation take place, defamation is certain to follow. Ah me! and are these the features of the renowned offspring of Paradise regained? Does this reflect the light of him, whose life was a continued demonstration of the purest benevolence, and his kingdom not of this world? The laborers have neglected the vineyard for the cultivation of stony places, or sowed tares instead of wheat, or the good ground has become sterile and unfruitful! Charity, the plant of celestial growth, has not received proper attention. Briars and thorns have been watered and sunned, while the rose of Sharon was injured with a pruning-hook. It has been shaded in a forest of brambles! I adjure you, O Christians! by the sacred ensign of our profession, and the echo of groans from Calvary, and the memory of all which is dear and glorious in the history of the risen Saviour, that you henceforward add to your other christian graces, charity. Then shall the neglected exile return to her native residence, the hearts of Christians, and smile with mild radiance in every section of the christian church.

A fair and definite Statement of the different Views now entertained by Christians, in relation to the great plan of Redemption, through a crucified Saviour: with the relation these Doctrines have to each other, and to Christianity in general.

It may not be improper to offer a few preparatory remarks, before we formally engage in this article. We do not propose to exhibit the several systems of divinity, now taught in Christendom, including the history of their rise

and progress, as the limits of our work would not admit it, with any propriety, though but mere sketches were attempted. Nor does the writer conceive it necessary for the reader to be bewildered and perplexed with all the unscriptural vagaries of restless system-makers, the hair-breadth distinctions of sectarian leaders, and the numerous *all-essential* articles of Faith, with which our holy religion has been dishonored, in order to judge of the different views of Redemption through Jesus Christ. To enter upon an examination of the several particulars interwoven in many cob-web systems of religion, would be an unreasonable and unjust tax on the time and patience of the christian reader.

Much more has been said and written, upon such subjects, which are, in reality, unessential, and of little or no consequence in the profession of religion, whether true or false, than upon the *main points* in the Gospel of the Son of God. The world has been agitated and convulsed about "trifles light as air," while the visionary schemes of self-inspired teachers, have been caught and embraced with an avidity and enthusiasm, hardly admissible in the profession of an immediate and positive revelation from heaven. The light of those, who were but comparatively glow-worms, has excited as much gaze and admiration, as though it was a comet flying through the midst of heaven.

"The glorious plan of Redemption," as it is usually called, is the grand point to which an attention should be directed, in forming an opinion of a religious system. In many things, as we hope hereafter to show, christians are generally agreed; and unwilling as many are to declare their views, in relation to the mediation of the Son of God, it is almost the only thing, which causes an essential difference, among the various denominations of christian professors. A moment's critical attention to this point, will evince the propriety of restricting our inquiries to the schemes of Redemption.

Men, as philosophers, without any tincture of the Christian revelation, would not be likely to form widely different opinions, respecting the character, desert and future destiny of the human family. Doubtless they would be unable to imagine a sufficient remedy for the evil and wickedness existing in the world; nor would they entertain any rational

hope, that the most virtuous would be entirely free from the vices, with which the best of men are chargeable : or, the openly vicious be reclaimed, from the exercise of their sinful passions. Though a thousand queries might arise in the mind, why we were made imperfect as we are—why some possess from their mother's arms, a disposition much better than others—why many are made wretched by seemingly unavoidable misfortunes, such as sickness, losses, accidents, famine, wars, pestilence, &c.—why infants should be born into the world, to draw every breath in agony till death kindly liberates them from their unpropitious fortune—why a benevolent Creator might not have made us, susceptible of pleasure without pain, and removed us from earth, at his pleasure, without the inexpressibly dreadful pangs of death, and have been unable to assign a satisfactory reason in their own understanding, still, it would by no means follow, as a consequence, that they would entertain as different views of the characters and destination of the human family, as we now do under the profession of Christianity. What is the conclusion? Every one must allow it is the following : That the opinion or belief of men, *in relation to the mediation of the Lord Jesus*, is immediately connected with their sentiments, respecting the moral character, desert and final destination of man. Among christians, that belief is the pivot, on which all the dispensations of Jehovah turn. Hence, the necessity of using the utmost caution, in giving a statement of the different views of our fellow Christians, on this important and highly interesting doctrine, lest we do them much injustice. Corresponding with the importance of the doctrine, is the interest we feel in its promulgation, and the aversion with which we see it misrepresented ; and with the same solicitude that we should examine the works of others, who should propose the task we have now undertaken, we hope to be governed in our present labors. A full conviction, that a definite and clear statement of this subject, is not easily found, has been a cause for attempting it in this publication. It will not be expected that this number will embrace but a part of the general object we have in view ; the subject to be continued in future. If any mistake should be discovered, we hope it will be attributed to inadvertency, rather than design.

THE DOCTRINE OF ELECTION AND REPROBATION.

There is a portion of the christian world, respectable for talents, literature, piety and numbers, in whose religious Creed, the following doctrine holds a most conspicuous place. First. All men, without exception, having fallen in Adam, and by the justice of God being condemned to suffer the pains of hell forever ; God, of his mere good will and pleasure, and according to an immutable purpose, without the least foresight of faith and good works, or any conditions whatever on the part of the creature, did, before the foundation of the world, elect and ordain a certain number of the fallen family, to eternal glory, through a Mediator ; and the rest he left in the wretched and helpless condition in which they were born, and ordained them to endless dishonor, wrath and woe.

Secondly. Pursuant to this immutable purpose and decree, Jehovah sent his Son into the world, to expiate for the sins of the *elect*, and by suffering the full desert of their crimes, which was endless misery, to redeem them from the infinite curse of his own wrath. The death of Jesus was of infinite value, and every way adequate to the redemption of the whole world ; but it was the pleasure and good will of God, to save, or efficaciously redeem, a *few*, viz. his *elect*, and have the many miserable eternally.

Thirdly. That man in a state of nature, is totally depraved, inheriting a descending corruption from Adam, which extends to the whole soul, and renders *every act*, previous to regeneration, *infinitely criminal and hateful to God*. That those whom he has elected to be saints, are as hell-deserving ; and as righteously exposed to his displeasure, both in this, and the world to come, as the rest of mankind, until renewed by the sovereign and irresistible grace of God.

Fourthly. Since by an eternal and immutable counsel, God hath once for all, determined ; both whom he would admit to salvation, and whom he would condemn to destruction, totally irrespective of all human merit, he effectually calls and finally saves all whom he was pleased to choose in Christ ; but that the gate of life is closed by an incomprehensible judgment, against all the non-elect. And when

ministers make a general invitation for sinners to come to Christ, it is not supposable that any can obey it, till they are irresistably moved to do it, by the effectual grace of Almighty God. And the reprobates are not left to perish, because their opposition to the general call is insurmountable or invincible ; but because *God does not mean to save them.* Augustine's quotation from Ambrose on Predestination is full to the point—"Whom Christ has mercy on, him he calls. Those who were indevout he could, if he would, have made devout. But God calls whom he pleases and makes whom he will religious."

Fifthly. The decree of God to save whom he will, and make endlessly miserable whom he will, admitting of no consideration of works, he effectually calls and regenerates his elect, including every individual of those redeemed by the Lord Jesus, whom he is as certain to make holy and happy, as he is to remain unchangeable in his purpose and decrees. When it is stated, that by gratuitous election, a certain number are to be saved, the truth is but half displayed, till we come to *particular individuals*, to whom God not only offers salvation, but assigns it in such a manner, that the certainty of the effect is liable to no suspense or doubt. The elect, therefore, are as certain to persevere and be saved, as God is of not being frustrated in his eternal and immutable counsel. The non-elect are doomed, *by an equally unalterable decree*, to suffer the fury of infinite, implicable wrath, in the flames of hell forever. The only reason which God assigns, or which could be given for the election of a part to everlasting life through a Redeemer, and the rejection of the rest is, because he *willed* to do it. The *will* or pleasure of God, being the highest, and indeed the only rule of his justice ; so that the election of some, and the reprobation of others, must be considered just, for this very reason, *because God wills it.* To seek for any other reason, would be to inquire for the cause of the divine will, which can never be found. It is furthermore evident, that the decrees of God will illustrate the highest glory and honor of God ; and as the endless misery of reprobates, is a part of the plan of predestination, their endless damnation is as necessary to complete the divine purpose, and effect

the highest bliss of the saints and of all holy beings, as the sanctification and perseverance of the elect.

REMARKS,

Thus we have endeavored to present the reader with a distinct and brief scheme of redemption. It is supposed to be free from that ambiguity, in which doctrines are commonly involved, before they are announced to the world. There can be no difficulty in understanding the thread of doctrine, in the five foregoing particulars. But the candid reader inquires, which of our churches adopts these articles of faith, and what ministers teach them? We answer; all churches and teachers, who are, properly speaking, Calvinistic or Predestinarian, espouse these points of doctrine. If the inquirer wish for some token by which such preachers may be easily discriminated, it is ready at hand. Ministers of the Orthodox stamp have ever had certain *technical terms*, (so to speak) peculiarly appropriate to their arts and professions. In examining the etymology of those words and phrases, we generally find their root, in some Synod or Council. The leading views of those who consider themselves orthodox, embracing the particulars just stated, have been called, "*The five points*," as distinguished from Arminianism; but recently, they have received the more popular and less objectionable name of "*The doctrines of grace*." Generally speaking, when you hear a man complain that his hearers cannot endure the *distinguishing doctrines of grace*; and the people, that the neighboring minister does not hold up these points sufficiently clear; when in ordination sermons and charges, this phrase is frequently insisted upon, as essential to the faithful discharge of the clerical obligation, you may know the foregoing points are intended. Another phrase by which such believers are discriminated is, *The offensive doctrines of grace*, or the cross. These points are supposed by the orthodox preachers, to be so *offensive* to the common sense of men in general, that instead of attempting to illustrate and defend them, the minister graces and enriches his discourse, by the sweeping declaration, "The natural man is opposed to the *offensive doctrines of grace*." Those who will pay

suitable attention to the above tokens, may easily distinguish those who belong to the orthodox fraternity.

But we may be more general in our remarks. Most of those preachers who have dared to think and believe for themselves, when their faith differed from the standard clergy of New-England, have been immediately branded with heresy, and treated with indifference or contempt, and declared to be Arminians, Unitarians, or Universalists. Liberal, as most religious teachers are, in their *offers* of salvation, if you will be at the trouble of examining their Creed, you will find it embraces the doctrine contained in the foregoing statement, though expressed with more ambiguity. In giving a statement of *the doctrines of grace*, the writer has not only been influenced by good motives, and really solicitous to do the subject no more nor less than justice, but he has also been essentially assisted, by having the Oracle of Geneva* before him, from which the extract is taken. Every thing has been omitted which did not essentially belong to the subject; as many things, in almost every profession of the christian religion, are alike embraced by all. It is hoped all inquiring readers, will be particularly careful to pursue and examine those important points, and neither embrace nor reject them, without sound reasons for so doing. Hasty conclusions frequently make work for future regret and repentance. Religion, as a profession, is of two much consequence to be cursorily examined, and measurably wretched are all those, whose theory and practice are not coincident. Solicitous that each person should form his own opinion, this subject will be dismissed by proposing a few questions.

Question 1. How does this doctrine agree with the preaching of our pious ministers of the Baptist and Standing Order communions?

Question 2. Do their hearers generally understand them as teaching, that God has elected a certain number to salvation, *without any foresight of faith, good works or any conditions whatever*, and that they are as sure to be saved, as God is to be God; and that the greatest part of each

*See Calvin's Institutes, Vol. 11, First American Edition; printed at New-Haven, 1816.

congregation is doomed and ordained to endless misery, without a possibility of escape?

Question 3. Would the good divines, whose creeds are Calvinistic, and who pride themselves in the name, be willing to come forward and proclaim, and defend the doctrine without any disguise; telling their hearers, that God never designed the salvation of but a few; that the atonement of Christ was solely for that few; the effectual call to them exclusively; and that there is *no provision* for the many—*no mercy* for them—*no possibility* of their regeneration—the gate of life always being barred against them—and that they have no more power to reform themselves, repent and be saved, than the stones of the field have to start into active conscious being.

Question 4. Are we constrained to believe them sincere, when they graciously offer the Redeemer to a mixed multitude, yea, to *the world*—blame their audience for not being instantaneously converted—for not individually believing in Jesus, and express their great alarm for the future destiny of their hearers, when, according to their creed and belief, God never intended to save all the people—no one has any power to convert himself—all will unavoidably be converted exactly at the time and in the manner which God fore-ordained, and that the destiny of every individual was unalterably fixed, millions of years before the world was framed?

Question 5. What motive shall we attribute to these Reverend teachers when they profess to believe, that every action of an unconverted man is totally criminal and infinitely hateful to God, and yet, exhort and urge their assemblies indiscriminately, to seek for religion, pray for grace, attend public worship, study the scriptures, support the priest, contribute to Missionary Societies, &c. &c. when, if the elect should obey, it would make his own salvation no more certain; whereas, if the reprobates should comply, every attempt to do good, would multiply the arrows of infinite wrath, and enrage the quenchless flames of their future endless wretchedness?

SALVATION POSSIBLE FOR ALL MEN.

A numerous body of christians, under different names, and, in many unessential respects, highly discordant, entertain similar views in relation to the infinite value of the sufferings of Christ, and that he suffered in the sinner's stead; but *extend its intended efficacy to every individual of the fallen race of Adam*. The death of Christ is not only adequate to the salvation of all men, but may be applied to all, and received by all, the final happiness of the sinner depending on no previous decree or purpose of God, but, on the improvement or use, which he makes of the abilities which he possesses. If a man have one, two or five talents, and faithfully improve it, making a good return when his Lord call him to an account, he will be rewarded with endless happiness, but if he has been unfaithful and wicked, he will be punished with endless misery. The works of the righteous being acceptable through the merits of Christ, and rewardable with happiness without end; the works of the sinner being infinitely criminal, because not in Christ, and justly punishable with woe interminable.

SUPERSTITION AND LIBERALITY CONTRASTED.

Returning from Saratoga Springs, a few years since, the writer found it necessary, in order to meet his appointment on the Sabbath, to ride late the evening preceding. Finding no Inn, he called for entertainment at a private house, and was informed of a *stopping-place*, a few miles ahead; again inquiring, they had *taken down their sign*, but said the people at a house a short distance further, were *always prepared for travellers*. Arriving there, the men were all in bed, and could not get up, but said, *down at the store*, at Esq. L's the conveniences were good. I told them it was late, the day had been extremely hot, my ride very irksome, and, that a distance of three miles more, would be sensibly felt, even admitting I could be sure of finding entertainment; which would be extremely uncertain. But a few frail excuses were blundered out, and Esq. L's folks were declared to be *pious people*, and would not suffer the needy

to call, unnoticed and unblest. At length, the weary, dust-covered traveller arrived at the declared asylum for the destitute, suffering pilgrim, whom irreligion had coldly neglected. Calling to some men standing before the store, inquiry was made, whether the gentleman of the house was at home; the answer was in the negative, but that his lady was present. He was asked, if they were charitable people, and professed the christian religion. He said, they did make that profession, and were very good people too. Half choked with the innumerable particles inhaled with the dusty atmosphere, so fatigued, as to be just able to crawl into the house, I saw the mistress of the family, seated by the window, in a large armed chair, rocking herself into apparent sleep. Said I, *kind lady*, will you have the goodness to entertain a poor unfortunate stranger this evening? She replied, "We cannot, sir." Indeed, good woman, perhaps you have not sufficiently acquainted yourself with the situation of your petitioner. I am exhausted by travelling, have called several times and found no rest for my poor body, but was encouraged to press on to this place, where I should not fail of finding the stranger's friend and the pilgrim's home. Without scarcely opening her eyes, she said there was a tavern not more than three or four miles ahead, and it would be *right* for them to entertain me. Sighing for disappointment, the writer observed, that though he solicited entertainment as a beggar, he was not altogether moneyless, but would return tearful thanks in paying for a pillow, on which to lay his head, for the night. Mrs. L. said it was against her principle to entertain people on *Saturday evening*. I told her, that, on hearing they professed the religion of him whom I delighted to serve, no doubt existed, but they would entertain the weary strangers, as thereby some had entertained angels unawares.

After riding a short distance, I heard and saw a number of men, with teams, collecting hay, at that late hour. From them a man came riding, of whom I learned, that the laborers were in the employment of Esq. L. at whose house I had just called, and from principle, been denied a resting place. Giving him a short history of the treatment towards me, he very mildly apologized for Mrs. L. by saying, she was a fine pious woman as ever lived; but that the family

were *Separatists* or Puritans, and as the next day was Communion, in their Church, either the husband or the wife must fast and abstain from all worldly concerns, the evening preceding. He added, that Mr. L. had a great quantity of hay out, then ready to go in, and must take the charge of his hands, in securing it that night, and his wife was undergoing the affliction, necessary for them both, before the Communion. Any other time, he said, Mrs. L. would be found a tender-hearted, good woman as lived in the world. He appeared perfectly serious and candid in his statements. Musing, as I rode along, I was led to inquire, what analogy the *Separatist* principle had to Christianity. It was easy to demonstrate, however, that the woman was a *separatist*; for her profession had *separated* her from reason, religion, and the natural benevolence of her own heart.

I concluded there was a good opportunity to try an experiment. Soon discovering two men at a door, I asked them, if they knew of a wicked *Universalist* in that vicinity! One replied, that he knew of Universalists; but did not know as they were *more wicked* than other people. A man, he continued, who professed that faith, passed a few minutes before, and had gone home; pointing across a stream to his house. Without making further inquiry, I went to his door, and called. "Whose there?" said the man within. A poor beggar, destitute and neglected, I replied. He soon opened the door, saying, "My house is the home for all such. You will want something to eat, I suppose—what will you have?" "Not any thing, said I, for myself; but my beast will want feeding." "Your beast!" he replied; "I thought you were on foot—I hope you are not so wretched as I was afraid—have you met with any great misfortune that you should have to beg for entertainment?" I told him I had met with nothing more, than to be denied a bed on which to sleep, because it was *Saturday evening*.

Having provided a light, he began to gaze and smile, saying, "But it appears to me you don't look much like a beggar—I should have thought you were a minister." His lady calling him to the bed-room, told him with a low voice, she had mistrusted it was the minister, who was to preach there the next day. He returned, and looking me earnestly in the face, without further ceremony, embraced my hand,

though totally unacquainted, and with eyes as full of tears, as his heart was of joy, declared, he never so sensibly felt the force of the passage of the good Book, "Be not forgetful to entertain strangers : for thereby have some entertained angels unawares."

The Editor has not published this comparatively trifling, but really true account, neither for the sake of amusement nor unfair crimination of others' conduct. The principal motive is, to admonish my readers, against imbibing those superstitions in profession, which prevent the exercise of the natural, generous feelings of the heart. As much as ministers declaim against the corruptions of our nature, those of tradition and bad habits, are much worse. The most critical examination of the subject will justify the remark. Several things are peculiarly observable in the account just given of profession and practice.

1. Notwithstanding the dear woman was naturally possessed of a kind and generous disposition, and had the esteem and friendship of her neighbors, and would commonly do honor to the christian profession, still, there was one evening in four weeks, in which her *conscience* forbade her showing mercy to the weary sojourner! Hence it is evident, that her improper conduct was the result of a mistake; no censurable motive being ascribable to that article of the Puritan profession. It is really unaccountable, that the dominion of priestcraft and superstition should, so long, and in so many different ways, be perpetuated, in this enlightened age and country. That people should read the scriptures in their own tongue, be conversant with the history of our blessed Lord, of his benevolent professions and miracles of mercy, read his solemn and reiterated commands to his followers, to do unto others, as they would be done by, and yet, suppose his religion would forbid the entertainment of strangers, is truly astonishing; more strikingly marvelous is the consideration, that the good woman was undergoing a preparatory affliction, for the sacramental commemoration of our Saviour's sufferings and death. May we not venture to suggest, that if their profession of religion had embraced the sentiment, that his death was designed for the good of all men, natural and revealed religion would have co-operated and the one served to strengthen and do honor to the other?

2. This exhibition of superstition is commendable, in comparison with many instances of it, discoverable in the Christian community. There was no inquiry, whether the traveller was a professor or not; whether of one denomination or another. In this respect, the profession and practice were impartial. But how often is it the case, that a man, or his helpless family, is left to the mercy of the elements, or put to the most cruel death, for a supposed heretical faith? How frequently, even at this day, do we see neighbors and former friends, standing at scornful distance from each other, on account of different views on religious subjects? Brothers will be at variance, parents and children contend and almost fight, and husband and wife exercise the bitterest feelings, merely for difference of opinion! All these things are the unholy offspring of priestcraft and superstition. An abuse of the kindest blessings, generally produces the worst consequences. A noble institution dishonored, is an almost irreparable injury. Not so with a mean profession; that only forms a contrast with something better. But a mistaken judgment makes abused Christianity coalesce with the most mischievous institutions, and from that circumstance, draws inferences unfriendly to the whole, and confirmed infidelity is the consequence. O, ye professors of our holy religion, strive to cultivate peace and good will among men, that the cause of our Lord be not wounded and dishonored by your means.

3. The Universalist, on whom the beggar called, hesitated not a moment in opening his door, and bidding him welcome. O, ye of like profession, imitate his example. Of all men, you are under the greatest obligation to be liberal and merciful. It is hoped that this recorded instance of christian generosity, so honorable to our holy profession, will be duly noticed and imitated, by the readers of the *Intelligencer*, their example prove salutary with others, till Christianity universally prevail, and the reign of human wretchedness be exchanged, for scenes of rational rejoicing and delight.

ILLUSTRATION OF PARABLES, No. I.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Mark ix. 43, 44.

1. *This Parable was designed, more particularly, for the disciples or apostles of Christ.*

Singular as this statement may appear, the following consideration will prove it correct.

In the gospel of St. Matthew, 9th Chapter, from the 1st to the 9th verse, we have, in substance, the following: The disciples, by which I understand, the apostles, loosing in a measure the spirit of their mission and that meekness for which they were usually distinguished, inquired, who should be *greatest in the kingdom of God*. Jesus took a child, old enough however to believe in him, and presenting it to them, reprimanded them, saying, that he who was most humble should be most renowned; and lest their unreasonable solicitude for exaltation, should lead them to treat with contempt, their brethren who were weak in the faith, he admonished them against giving them offence. Had the professors of the new religion thus conducted, it would not only have brought a woe on the world, by preventing the spread of the gospel, but the man who caused the offence would also be wretched. To prevent his followers from thus dishonoring themselves and abusing his religion, he gave them the solemn warning in our text: "Therefore, if thy hand offend thee, or cause thee to offend, cut it off, &c." The strife for exaltation, which the apostles exhibited, merited this rebuke from their Master.

But the account given by St. Mark, next preceding the passage under consideration, is, if possible, more to my purpose than the former. By him, we are told that, the apostles went so far as to *dispute*, who should be greatest in the kingdom of God, and that after Jesus had silenced them, and had informed them that such strife would *abase*, instead of *exalting* them, he made the same exhibition of a believing child, as in the other account, and endeavored to suppress the spirit of persecution which began to prevail

among them: for John acknowledged they had seen one casting out devils, and because he did not follow them, they forbade him. To this degree of persecution and abuse of power, Jesus objected, and told them that if their hand offended in that manner, to cut it off and cast it from them.

But we are not to suppose they did persevere in this persecuting spirit, but reformed on receiving this direct and pointed rebuke from their Lord; nor have we reason to suppose they were reduced to the necessity of complying with the command to cut off a hand, as it ceased to give offence. Neither are we told that the same spirit greatly prevailed among them afterwards. Had there not have been a reformation, they would not so honestly have confessed their errors, and with their own fingers interwoven them with their narration, as a warning to future generations, against a persecuting spirit. This passage is most applicable to professors of religion, and had the church in every age received it as such, and profited by it, the earth would not have been drowned with showers of human blood, nor the unavoidable sufferings of life been unnoticed, mid the horrors of persecution.

2. *The offence was against others, not themselves.*

The passage ought to read, *If thy hand cause thee to offend.* The whole connexion requires this explanation and understanding of the subject. After bringing a young believer before the contending apostles, Jesus said, 'It would be better for a man to be drowned in the sea with a millstone tied to his neck, than to offend one of these little ones that believed in him;' and adds, *If thy hand cause thee to offend them, cut it off.* He doubtless means, it would be better for an innocent man to be drowned, than to incur the guilt of such an offence. This is the most natural and easy construction of the Evangelist's language; and the only one, I think, which can be made to appear rational.

3. *The maimedness occasioned by the loss of an eye or a hand.*

The authority which the apostles received as teachers of a new religion, to demand a christian walk and conversation of those who joined their school, and become brothers by profession, was properly represented by a *right hand*. This authority they appeared inclined to abuse; and had their

Lord cherished the strife among them, how long would it have been, before they would have agreed on one to wear the Pontifical Robe, determined what was orthodox and what *heresy*, and all their brethren that could not follow them, see with their eyes, and hear with their ears, would have been excommunicated as heretics, and been persecuted at the pleasure of their apostolic judges.

To prevent that abuse of power, Jesus told them, in substance, that however dear they might value that authority—if precious as a right hand, rather than cause the offence just mentioned, they had better abandon all discipline, leaving every one accountable to civil tribunals, without the interposition of religious chastisements. Jesus, in this pointed manner, forbade his servants from exercising jurisdiction over the faith of their younger brethren. Those, therefore, who wield that unholy and forbidden sceptre, openly violate the mandates of the Son of God, destroy the honor of the Christian religion, and plunge themselves headlong into the depths of hell.

Had the abuse of power among the apostles, been such, that an abandonment of it had been indispensable, doubtless they would have felt *maimed*; but to have carried it fully into execution, as they were inclined, and as they had done in one instance, according to John's confession, and as they were disposed to do when they asked permission of their Master to call down fire on the Samaritans; or had they wielded the sword as did Peter, when he smote off the ear of the high priest's servant, the flames of Gehenna would have destroyed the earth, and the stream of Calvary been lost in the ocean of human blood. The rebuke of the Saviour amounts to this: If human nature be so weak that you cannot exercise your authority without giving such unmerited offences to your subordinate brethren, abandon it entirely, and attend wholly to preaching the word, and to the performance of such miracles, as will neither offend children, wound servants, nor burn up Samaritans! I send you forth as lambs in the midst of wolves, not wolves among lambs. Though you may feel yourselves *maimed* by thus curtailing your mission, and you will not be so extensively useful and blessed, as by a prudent exercise of your whole authority, still, it will be profitable and better, than to persist

in persecution. The proper exercise of their power is explained in the 18th Chapter, from the 15th to the 20th verses of Matthew's gospel; and when the servants of Jesus were governed by that excellent rule, whatsoever they bound on earth, was bound in heaven. In matters of trespass and crime, their jurisdiction was reasonable and necessary, if restrained within prudential limits; but in subjects of *faith*, except in the fundamental point of christianity, they were very inadequate judges. Be not alarmed at this statement till you have examined it.

Suppose one of the twelve had believed their Master would be put to death, and arise on the third day, before it took place and consequently before the rest did, would they not have considered it *heresy*?

Would not Peter have branded with heresy one of his brethren, who should have *believed* that the Gentiles were with them fellow-heirs of the grace of God, before the Lord revealed the subject to him? The danger of being dogmatical, in relation to things but imperfectly understood, is common to most Christians, as well as professors of other religions.

4. *The life into which the apostles entered, and the hell-fire to which they were exposed, next demands our attention.*

Though it should be admitted that the scriptures teach the doctrine of future rewards and punishments, it would not follow as a consequence, that this parable primarily related to that subject; and being convinced that the *certainty* of punishment for sin, will be a more powerful restraint on wicked hearts, than its *duration*, when all is *uncertainty* and in some measure incredible, I shall direct my arguments to that point, leaving the other to my faithful brethren, of whatever persuasion, whose judgment shall lead them to embrace it. That *transgressions are punished, and that the misery endured as a consequence, vastly over-balances the pleasure in the commission of crimes*, is a position, to which all Christians will assent, and which every rational creature can understand. If this truth were always present when men are tempted to sin, and they knew there was no escape, would it not sufficiently deter them? Who would partake of the most delicious fruit, if he knew it would poison him? What rational creature would pluck the rose, if he knew its

fragrance was the mildew of death? Who sports with the asp, whose fang is mortal; or unarmed, attacks a lion, neither tamed nor confined?

The *life* into which the righteous enter is thus revealed, "In him was *life* and this *life* was the light of men. I am the bread of *life*. The words that I speak unto you—are *life*. I come that men might have *life*—more abundantly. We know we have *passed from death unto life*, because we love the brethren. He that believeth on the Son *hath everlasting life*." This is the *life*, and the *everlasting life*, into which the godly enter, as soon as they love their brethren, believe in the Son of God, and obey him. Jesus has but one kingdom in earth or in heaven; and that is "the kingdom of righteousness, and peace, and joy in the Holy Ghost." He instructed us to pray that his *kingdom might come*, and God's will be done *in earth, as it is done in heaven*. This relates to the prevalence of Christ's doctrine in the heart; for he said, "If I by the spirit of God cast out devils, then *is the kingdom of God come unto you*." Christians "*are translated into the kingdom of God's dear Son*." As obedience to the commands of Christ is *entering into life*, so disobedience is *going down to hell*. This is to be understood as having relation to the *frame of mind*, and not to any local situation. *Hell-fire* is an expression of great mental distress. The word, *fire*, is so frequently used in a figurative sense, that there is no necessity of being particular in defining its precise meaning. Common sense teaches us, that it should be explained according to the connexion in which it is found. Thus, "God is a consuming *fire*—shall be salted with *fire*—I came to send *fire* on earth—shall be baptized with *fire*—his eyes are as flames of *fire*—shall be revealed in *fire*—burnt with unquenchable *fire*—go into everlasting *fire*," all which must be explained in some figurative sense, or the scriptures are of all writings most inconsistent and contradictory. Whatever instrument is used to punish ungodly men, whether in this or a future state, is *hell-fire*. "*The sorrows of hell compassed me about—the pains of hell got hold on me—thou hast delivered my soul from the lowest hell*." The deceiver says, "Stolen waters are sweet and bread eaten in secret is pleasant. But *her guests are in the depths of hell*." The fire of hell is thus described:

"The tongue is a fire; a world of iniquity:—and is set on fire of hell."

This fire is with men unquenchable. As long as men persist in the commission of heinous offences, especially in persecuting each other, they are unable to prevent the flames of their own guilt from raging in their own bosoms. Perhaps this fire may, for a moment, be smothered; but it will continue to break out and rage with sevenfold vengeance. Nor can others quench the fire, while men remain in love with sin. Not all the tears of their friends, nor the intercessions of the pious, can extinguish their hell, or prevent their torment, without personal reformation.

The *spirit of truth*, by which their wickedness is exposed, is the worm that never dies. The same spirit which justifies the upright in heart, gnaws like a worm, in the conviction of the sinner.

But when the wicked repent and forsake their ways, the fire is not *quenched*, but goes out of itself, having no fuel on which to prey. The fire of Sodom was called *eternal* or *everlasting*, and was unquenchable, though it is now entirely extinct. It went out of itself, not being quenched. When death and Satan are destroyed, all things are made new, as in Adam all die, even so in Christ all are made alive, and God is all in all, where will be *hell* fire? Like the eternal fire of Sodom, will it not cease to exist? "Bless the Lord, O my soul." Amen.

GLORIOUS INTELLIGENCE FROM VERMONT.

The "Boston Recorder," of Sept. 8, 1821, brings news of religious revivals in Vermont, which must be highly pleasing to all readers who rejoice at the conversion of sinners. The Recorder contains an extract from the "Woodstock Monitor," which gives an account of revivals in 32 towns, in which, not less than 1800, and probably more than 2000 precious souls were converted to Christ, or become hopeful subjects of grace. The account contains the following glorious intelligence:

"The work has excited and put down much violent opposition, especially among those who had advocated the

doctrine of Universal salvation. Very many of this character, in the light of truth saw their feet standing on slippery places, who now, instead of making 'the heart of the righteous sad, and strengthening the hands of the wicked; that he should not return from his wicked way, by promising him life,' are piously engaged in warning their friends and neighbors to flee from the wrath to come, and do works meet for repentance." The real Christian, of whatever name, will most heartily rejoice, that in so few towns, so large a number of our Saviour's blood-purchased children, should be brought to see and embrace that eternal life, which God gave them in Christ, before the world began. This, in addition to the number which had already professed the same religion, will constitute a part of that innumerable concourse, which shall celebrate the praise of God and of the Lamb, FOREVER.

But what affords no inconsiderable part of our felicity in the consideration of this subject is, that the "violent opposition, especially among those who had advocated the doctrine of Universal salvation," which this revival, "had excited," was, by the same means, "*put down*." We are professedly and practically opposed to *violent opposition* to any revivals of religion, and especially oppose it in those, who advocate the doctrine of Universal salvation.

But the writer is very commendable in not intimating, that the revival put down any opposition, but that which it *had excited*; so that, as it respects opposition to religious revivals, it left the town as it found them.

The probability is, in the judgment of charity, that when the awakening commenced, either owing to the *visible means* by which it was effected, or something else, many, especially those who had advocated the Universal doctrine, were suspicious it was not the work of the Lord; and possessing too much of that spirit of the primitive disciples, to whom Jesus said, "Ye know not what manner of *spirit* ye are of," exhibited, in their opposition, improper violence. It was *improper*, because it was not that violence which "the kingdom of heaven suffers," when it is taken by force. These opposers, however correct they might be in their profession, were possessed of a wrong spirit, and needed as real a reformation, as the earliest disciples of our Lord did,

when they desired the destruction of the Samaritans, or, when our Lord rebuked "them for their *hardness of heart*." To be certain that the reformation is genuine, we must know that these converts are *not now violent* in their opposition to what they suppose to be error. If the Monitor, or Recorder, can assure us, that since their conversion, their conduct has been uniformly mild and gentle, and that they have imitated the example of our blessed Redeemer, supplicating the forgiveness of their enemies' sins, we shall be ever happy in acknowledging it, a *genuine, religious revival*. But if it should prove that these men, only met with a change in their opinions, and retain the same spirit, being now as violent in their opposition to others, as they were to those with whom they became connected, our confidence in their honesty will be shaken, and our rejoicing, on account of their pretended reformation, be at an end. We hope they will continue "piously engaged in warning their *friends and neighbors* to flee from the wrath to come, and to do works meet for repentance." Men who should attempt to advocate the doctrine of Universal salvation, "by strengthening the hands of the wicked, by promising him life," can have no hopes of success. The Lord grant that such advocates may be few, and that few, soon put down, by another revival. How different their method from that of an aged and experienced advocate of the doctrine, in the first century. "My little children, these things write I unto you that ye *sin not*. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the *whole world*."

But it would be doing injustice to our feelings, and leave our readers to a series of conjectures, neither pleasing nor profitable, not to compare this triumphant account, with the *Creed* of the Rev. Editor of the Woodstock Monitor, and of his brethren in the ministry. Mr. *Chapin* is a rigid Calvinist, and holds that God has elected a *certain number* of the fallen family of Adam, to everlasting life, through a Mediator, and that their salvation was unalterably fixed from all eternity. He also professes to believe, that the rest of mankind were passed by, and pre-doomed to infinite and hopeless wretchedness, without a possibility of escape

or deliverance. Now with this Creed before him, he tells of those, who in "*the light of truth*, saw their feet on slippery places." But how could that be? Was it the light of his Creed, which revealed that truth? Let us now come directly to the point, from which there is no evasion. Were these converts included in the number of the *elect*? and if so, could they *slip* off of that decree, by which their salvation was *unalterably fixed*, from all eternity? If they could not, and that doctrine be true, its light would have shown them the rock-decree, from which their feet could never *slip*, or be moved. Though we would by no means question the sincerity and piety of the Rev. Editor, yet we are in duty bound to say, that we do not believe he would have the vanity to attempt a reconciliation of this statement, with his own doctrine. He is a gentleman of talents, education and experience; and do we believe he would undertake to prove, that when a man was enlightened by the truth of his doctrine, and saw his salvation *decretively fixed* from all eternity, that he then saw his feet on *slippery places*? Surely not. If we say they were not elected, but pre-doomed to endless misery, the story is not mended. There is no more possibility of *their* being saved, than of the *others'* being lost. The misery of the non-elect is as fixed and unalterable, as the salvation of the elect.

We heartily rejoice in the conversion of sinners, professors of religion, as well as others. We believe the Lord Jesus can make various instruments subservient to the establishment of his kingdom on the earth. To this end, God, "calls things which are not, as though they were;" and even causes *weak, foolish and contemptible* instruments, to become successful to the promotion of his own object. Therefore, "though some preach Christ even of envy and strife, and some of contention, and others of good will," we ought, "therein to rejoice, yea, and we will rejoice."

SHORT SERMONS—No. I.

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased

with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

MICAH, vi. 6, 7.

Who does not clearly discover that all these interrogations should be answered in the affirmative, if christian worship were designed for a scene of bodily or mental affliction? But on the supposition that it is intended for a moral emendation, all this destruction of property, sacrifice of lives, and torture of soul, would be attended with few hopeful consequences. What but a palpable misunderstanding of the perfection, character and government of the Deity, could ever have influenced rational creatures, to adopt a mode of worship, infamous for cruelty, as most acceptable in his sight? Of what advantage to infinite perfection, would be the sacrifice of our herds, smoking on the altar for burnt-offerings? Is the Lord fainting for sustenance, that he should inhale with expressions of pleasure and satisfaction, the effluvia of burning beasts? Should we conform to the costly and unpleasant modes of superstitious and idolatrous worship, and stain a thousand altars with the blood of twice ten thousand lambs from our flocks; should we fill spacious channels with oil, on which the Orientals in a great measure subsist, and present the expensive provision, on a festival for Jehovah, would it be either necessary or acceptable? Give ear, ye worshippers of the true God, to him, "who holdeth back the face of his throne, and spreadeth the cloud upon it," and at whose reproof "the pillars of heaven tremble and are astonished," to what he hath revealed by his servant David, in that specimen of sacred, elegant, poetic composition, contained in the fiftieth Psalm. Thus saith Jehovah, "I will take no bullock out of thy house, nor he-goats out of thy folds: for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine and the fulness thereof." Thus from his high imperial throne, speaks the God and Father of angels and men. It is not an expression of his disapprobation of that religious prodigality, by which men sacrifice their own interest and happiness, to support an imaginary glory, in the bosom of

infinite and changeless perfection? He who, from all eternity existed, independent of any conceivable cause, and uninfluenced, imparts his infinitely diversified benignities, to this, and innumerable seen, and viewless worlds around, thrusts from his holy lip, the presented cup, full and running over, from the sacrificial slaughter-house!

But this sacred penman proceeds to expose the errors of idolatry and fanaticism, in a light, still more revolting and horrible. He inquires, "shall I give my first-born for my transgression; the fruit of my body for the sin of my soul?" As though the God of boundless compassion would be rejoiced and gratified, with the profusion of infant tears, and cries, and sufferings! As though the crimeless, unoffending posterity were to be committed to the fury of the flames, as an *expiation* of their parents' offences! Does the Lord require fathers to stain their hands, in the blood of their sons, to *appease* his incensed justice?

Shall the fond mother nail the soft hands of her screaming infant daughter to the stake, and with the gentle breath which fanned its heaving bosom to rest, enkindle the raging flames, by which its torture is consummated? O sympathy! thou angel of paradise, tell me! is this the demand of heaven's King? Look! O look ye feeling mothers, and, "tremblingly alive all o'er," say, what would your gentler natures dictate? Does the Father and Friend you serve, and love, and worship, demand your "cherub-boys and angel-girls," as the victims to his next-to-implacable wrath, and receive fresh accessions of honor, from the infant screams of burning millions? If so, ought you not to rejoice, and sing, and shout by the light of the flaming pile, from whose quenchless flashes, issue the dying yells of your precious children? When "the glory of God and the happiness of the redeemed require it," could you not accelerate your steps to the glad scene of immolation, and not only dye your hands and redden your bosoms, in the crimson tide which *glows* and *blushes* in the countenances, of your playful offspring, but perform it with the same alacrity, with which you would now pluck them from the merciless flames of a burning habitation?

Are there any present, whose midnight repose has been disturbed by the thousand exclamations of "Fire! fire."

Have you beheld the flashes from conflagrant dwellings, burnishing with angry beams the high vault of heaven? Ah! and did you descry the dear form of infant woe, and catch, with listening ear, the last bitter groan which escaped the angry billows of the ocean of flames? And did you rejoice, and ***** But, away ye dread scenes of human wretchedness and anguish! Ye belong not to the temple of religion, adoration and praise. Reconciliation to acts of cruelty has no more relation to christian humility, than the foppery of pride and the domination of arrogance have, to real politeness and dignity of manners. All the forced and far-fetched humility, expressed in a pretended willingness to suffer merciless vengeance ourselves, or see our children and fellow creatures endure it, is as foreign to the abasement of the pious heart, as the clumsy egotism of the would-be-praying Pharisee was, to a Saviour's ejaculation—"Father forgive them, for they know not what they do."

Under that thin and suspicious veil of humility, almost every species of iniquity, is supposed to be concealed. Those who are so professedly willing to suffer for the glory of a god, are as willing to behold misery in others. They who expect to look with waterless eyes, and hearts unmoved, on the *populous realm of burning darkness*, in a world to come, are daily disciplined, to view with pitiless breasts, the exhibitions of human wretchedness, in the present state. No religious body of men ever adopted such an idolatrous, superstitious and barbarous mode of worship, as has been now exposed, but such as have *believed* there was positive wrath and cruelty in the object of their worship! The belief of pure, universal and unchangeable benevolence, in the God we adore, and the full conviction that he designs no injury to any portion of his vast family, would never be productive of cruelty in the worshippers. The awful apprehension that somebody must suffer the future, unmerciful wrath, and endless vengeance of *sovereign justice*, has given existence to an inglorious family of superstitions, cruelties, and iniquities. Cruelty, in the object of religious adoration, is the same, whether in the name of "Jehovah, Jove, or Lord;" and all who cringingly bow to a *supreme* they do not admire and love, to ward off the "thunderbolts, red hot with wrath," are as really deceived, however sincere in the devotions, as

was the German emperor, who, to appease the wrath of his Holiness, the Pope, kissed his great toe ; or, as are the ignorant savages, who present the most costly sacrifices to the *bad spirit*, whose enmity is the subject of the greatest dread. To distress our bodies and afflict our souls, as an expiation of our transgressions is, " to change the glory of the incorruptible God, into an image made like corruptible man."

Behold the man, whose bowels ever move
With gen'rous pity and with tender love ;
That man sees mercy in his God above.
But view the wretch whose breast no pity knows,
That stares, and smiles at scenes of human woes ;
No pity dwells in him, to whom he bows.

" APPLES OF GOLD IN PICTURES OF SILVER."

In the famous address delivered by Mr. Ward, before the " Wesleyan Missionary Society in London, after his return from the United States," he has the following remarkable passage, in his description of the character of the Hindostans or Indians.

" As Missionaries, we were received with a frown ; and yet, for *hospitality, friendship, and every thing else* which is dignified, India will bear a comparison with any country in the world." *Boston Recorder, Aug. 4, 1821.*

After the disinterested author of these words had reaped the United States with the sickle of Hindostan *barbarity, sufferings and degradation*, and secured in his Missionary garner *ten thousand dollars*, he frankly acknowledges that the people, in whom they intend to work a " radical change," are renowned for *hospitality, friendship* and every other *dignified* virtue. Suffer us to inquire, what constitutes the *moral character* of a nation, unless it be their conduct towards each other ; especially, in relation to *hospitality, friendship, truth, honesty, love of order, attachment to virtue, and every thing else which is dignified* ? Should our Missionaries effect a change in their moral character, must it not, according to Mr. W.'s report, making them *unfriendly, inhospitable* and every thing else which is *contemptible* ? If we have misunderstood Mr. W. we are willing to hear wherein. He has led us to conclude that in point of moral character, and all which is con-

sistent with the *dignity* of our nature, the Indians will compare with any other people! Is all this true, and are we to expend millions to make them renounce a religion, which produces hospitality, friendship and all dignified conduct?

Mr. W. says, "they are *prejudiced, ignorant and superstitious.*" See his account of

PREJUDICE. "If our *gracious King, GEORGE the FOURTH*, should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away, if he were dying for hunger."

Of IGNORANCE. "They have not a word for "*Conscience*," in their language; when you speak of God, they think you mean one of their deities, Vishnoo or Ram, or some other. Talk about heaven, they think you mean the heavens of their gods."

Of SUPERSTITION. "They can boast of Martyrs to their religion; women sacrificing themselves on the funeral pyres of their husbands. They form different societies, which are forbidden to intermarry."

Reader, who would not compass sea and land to make proselytes among a people, guilty of such heinous crimes, though, for every thing dignified, comparable with any other? Can the Hindoos be saved, if they would refuse to eat food, which had been touched by the robe-lappet of a **GRACIOUS KING**, such as George the fourth? Of what avail would be their friendship, hospitality and dignity of conduct towards him, if thus prejudiced!

The writer of these remarks, and all who attentively read the "*Recorder*," may now see the *change* which Missionaries produce among Heathens. They add nothing to their moral character, by which it is *dignified*; but learn them to respect "*Gracious Kings*," like **GEORGE the FOURTH**; explain the word "*Conscience*," though it is not in their language; they tell them that the word **GOD**, does not mean "*Vishnoo*," nor Heaven his residence. They also strive to prevent Martyrdom.

Note. Would not those who support Missionaries have been offended, if the Editor had said as much in favor of the Hindoos, as did Mr. W. in the Report above noticed!

ORIGINAL ANECDOTE.

A liberal, sociable Clergyman, pleasantly invited a woman, whose husband was a Universalist, to join a "Female Cent Society," observing, it was "only a *cent* per week to send *eternal life* to the poor heathens, who are entirely destitute of all means of salvation." He asked her husband if he was willing she should join a society to *save the poor creatures*. When the Minister made his report to the Missionary Board, having obtained about *twenty-five dollars*, they gave him *thirty*, as a reward for his extraordinary exertions. Soon after, a friend called on the Universalist, observing, "Well, Mr. —, the money which was raised for the benefit of the Heathens, never reached them; our Minister has got it all and more too." Indeed, replied the Universalist, then it came as nigh reaching the character for whom it was intended, as it could, and *miss*. For what is more *Heathenish*, than for a Minister thus to accept of money, which he pretended was raised for the *salvation of immortal souls*!

THE SPIRIT OF CHRISTIANITY.

RICHARDS altered.

SUPREME JEHOVAH, most sublime !
 High thron'd in glory's radiant clime ;
 Behold thy Church, on bended knee,
 Conven'd, in love, to worship thee !
 And as 'tis thine with open ear,
 The suppliant voice of prayer to hear,
 Grant thou, O LORD, this one request,
 Let *Christians* be, in blessing, blest.
 O give thy *Church*, a mild control,
 The feeling heart, the humble soul,
 The gen'rous breast, the lib'ral hand,
 Compassion's balm, and Mercy's band,
 With Charity, that pours around,
 The wine and oil, on mis'ry's wound,
 And heals the Widow's, Orphan's heart,
 Deep pierc'd by sorrow's poignant dart.
 Then to thy throne, the Church shall raise,
 One ceaseless song of grateful praise,
 And Christian's all, in chorus join,
 To hymn the power of Love divine :
 That love supreme, thy Love, O God,
 Which thou, thro' CHRIST, hast pour' abroad ;
 'Till Light, Life, Peace, adorn the vale,
 And Angels, Men, pronounce, "All Hail."

THE
CHRISTIAN INTELLIGENCER.

Vol. I. December, 1821. No. 2.

SHORT SERMONS.—NO. II.

“Wherewith shall I come before the Lord, and bow myself
before the high God? shall I come before him with burnt-offerings,”
&c. MICAH, vi. 6, 7.

To worship, adore and serve Jehovah, from pure and dignified motives, inspires the soul with a serenity and glory, to which the ignorant, superstitious and bigotted are real strangers. Enlarged and exalted views of the Divine character, with corresponding exercises of devotion, will naturally soften the feelings, regulate the affections, and influence the conduct of christians. Devotion, springing from such principles, will be voluntary, solemn and sanctifying; bowing down the loftiness of the proud, and bringing to naught the haughtiness of the terrible. Bringing its numerous votaries to a level, “pure and undefiled religion before God and the Father,” imparts a mildness, benevolence and reciprocity of disposition, which the wise and prudent would ever wish to enjoy, in common with all rational creatures. Such a disposition would prove an heavenly opiate, soothing the pains, and woes and sufferings, to which all are in some measure incident, in a valley of tears. Real adoration, so far from “shooting arrows dipped in wormwood and gall,” “brings to the soul the balm of Gilead,” healing to the wound inflicted by cruelty’s envenomed dart. So far from demanding a wreath of thorns to deck the brow and distort the natural expression of the countenance, crushing the christian with the burthen of present distress, or distracting him with the apprehension of impending, interminable wrath, it requires him to love the Lord with all his soul, and his neighbor as himself.

The design of religious worship and praise is to regulate the desires, feelings and thoughts of imperfect and sinful creatures; to encourage and strengthen the disposition to virtue, and suppress, overcome and eradicate every propensity to vice. What, but a realizing and impressive sense of the divine Omnipresence, will expose to their own inspection, the iniquitous designs of the ungodly and hypocritical, and pursue them through the labyrinth of excuses and cavils, till they are destitute of a retreat? The ways of wicked men, like the serpent's meandering path, are mysterious, crooked and difficult to be discovered. As well might we follow the serpent on the rock or in the water, unseen, as to explain the motives of the grossly wicked, in the frequent violation of laws, *obedience* to which is consistent with reason, religion and common sense. In the secrecy and solemnity of devotion, when the mind is disengaged from the cares of the world, and the soul is enlarged by divine contemplations, and the light of immortal truth and love, measurably illuminates the intellectual region, lasting impressions are not unfrequently made on the heart, and the worshipper is led to discoveries, to which he was before a stranger; his numerous sins and iniquities are set in order before him, and, humbling himself in dust and ashes, it is his penitential prayer that his transgressions may be forgiven. A new determination is formed in the soul; celestial virtue is preferred to detestable vice, and all are led to rejoice in the fruits of so glorious a reformation. Then is the convert seen rejoicing in that benevolence which shines and speaks in every object around us, and acknowledges the condescension and goodness of God, in requiring us to deal justly, to love mercy, and to walk humbly in his presence. This is a developement of the mysterious object of christian worship; and a succinct and comprehensive answer to the interrogation in the text, "Wherewith shall I come before the Lord, and bow myself before the high God?" For the encouragement and support of the charitable and rational, it may be observed, that it has the sanction of that Being, in whom angels and all holy beings confide. By this exposition of religious duty, variety is regulated, apparent contradictions harmonized and mysteries resolved. Truth divine, in full orb'd-splendor, illuminates the pathway of the sincere inquirer for Zion.

Is the soul convinced of its own unworthiness, and with a depression of spirits, bordering on despair, led to inquire, "Wherewith shall I come before the Lord?" The reply of inspiration is ready and definite;—"Wash you, make you clean; put away the evil of your doings from before mine eyes; *cease to do evil; learn to do well*; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Come now, and let us reason together, saith the Lord*: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Are we conscious of frequent departures from virtue's consecrated path, and disposed to veil our faces as with sackcloth, and bowing down to the dust, exclaim, "Save, Lord, or we perish"—Jehovah answers from between the Cherubims, "Let the *wicked forsake his way*, and the unrighteous man his thoughts: let him *return unto the Lord*, for he will have mercy, and unto God for he will abundantly pardon."

While the worshipper at Mammon's golden shrine is counting over his thousands, which for half a century have laid unused, do his fingers recoil on touching the rebuking coin, while his cheeks redden, or his blood freezes, at the recollection of the means by which it was accumulated? Does he sigh, and in bitterest reflections become his own accuser, muttering, as he points—"This was obtained by unlawful usury—that was the price of sacrificed honor—the other accrued from, alas me! from perjury! but *there* is the *chiding* silver and gold, that honesty designed for the starving widow's and her orphan children's support; but I robbed them of the scanty substance, which a dying but tender husband and father, bequeathed for their maintenance.' If this be no chimera, but the sad memorial of human depravity, may the voice of inspiration and reason convince them that honesty and uprightness of conduct would constitute a new and far happier era, in the calendar of life. An exhibition of justice, by making a full restoration of property wrongfully accumulated, is a service far more acceptable to the God of mercy, than rivers of tears, years of abstinence, or strains of lamentation and confession, plaintive and protracted as the songs of woe. Confessions,

though written in characters of blood, and reported or posted in every corner of the synagogue, are inadequate to the relief of the wounded, bleeding conscience, unless accompanied with a restitution according to the ability we possess. They may conceal crimes with the *varnish of cob-webs*, but remove not the cause of the flames of condemnation, and the eruptions of guilt. Let the miser, buried alive in his wealth, hear the words of the apostle; "Behold, the hire of the laborers, who have reaped down your fields, which is *of you kept back by fraud*, **CRIETH**; and the cries of them, are entered into the ears of the Lord of Sabaoth," and instantly reform; then, the trembling, fluttering, sighing of the breast, will be exchanged, for

"What nothing earthly gives or can destroy,
"The soul's calm sunshine, and the heartfelt joy."

But hark! do I hear the murmurings of unbelief, threatening despair?—'Ah me! fain would I walk by the light of virtue, and enjoy the rewards of the just, but my sins and transgressions, like impenetrable clouds or inaccessible mountains, prevent my possessing the glory which I behold afar off.' To such, are the directions of wisdom and mercy addressed, and they may leave their mountain-sins behind, in preferring and pursuing the path of penitence and virtue, "But if the wicked will *return from all his sins*, which he hath committed, and keep all my statutes, *and do that which is right*, he shall surely live, he shall not die. All his transgressions which he hath committed *shall not be mentioned unto him*; in the righteousness that he hath done he shall live." The most profitable confession of iniquities is, their renunciation. It is the safest antidote for the malady of hypocrites, and the fantasy of religious rogues.

What moneyless *bacchanalian* would not confess his intemperance, if it would purchase a bowl of strong drink? What knave would not own his villainy, if it would defraud you of all your estate? What notorious liar refuses to acknowledge he has reported a falsehood, when the confession entitles him to the veracity of the man of truth? Or point out the puffing hypocrite, that will not *sigh*, and confess he is a *great sinner*, provided others will virtually deny his assertion, by hailing him as a *saint on earth*. And what

will the candid and enlightened think of that religion, whose professors take the most pride, on learning that their confessions of unworthiness, under pretence of humility, are *disbelieved*? Will he call it the religion of the meek and lowly Jesus? As soon would the profane merriment of "the sea-beaten tar" be mistaken, for raptures of religious praise. Real religion consists in actions, not in mere professions. The eye of infinite wisdom scans every motion and intention of the human heart; while mere formality, destitute of genuine piety, but serves the more full exhibition of its moral deformity. Let our profession be as free from "the leaven of the Pharisees," as the religion of our Master is distant, from the impositions of Mahomet. Like the luminary of day, may it continually impart the animating beams of love and friendship, till the frost of misanthropy and the coldness of pride, shall cease to render the region of society, sterile and unfruitful. Then shall the converted world say of devotion,

"If thus delightful thy enrapt'ring pleasures,
 "In these dull regions ; how sublimely glorious
 "Mid the circling mansions, where eternal friendship
 "Blooms in perfection."

FOR THE CHRISTIAN INTELLIGENCER.

REV. SIR—Perhaps the following, taken from Dr. Watt's "Souls in fetters," may be interesting to most of your readers.

There are some noble souls imprisoned from their infancy within the pale of a particular clan or narrow tribe, and they must never dare to think beyond those limits. What shameful bars are laid in the way, to obstruct the progress of knowledge, and the growth of the intellectual world? Generous sentiments are stifled and forbid to be born, lest the parent of them, who perhaps belongs to one particular *sect*, should be suspected of being intimate with another, and a thousand brave and free thoughts crushed to death in the very bud, lest they should look like the offspring of a *foreign tribe*, when they appear in open light.

What a wretched influence *names, sects and parties* have upon the commonwealth of christianity! we hardly dare

believe ourselves, when we have found out a truth if our ancestor did not believe it too : O where shall that city stand, whose inhabitants shall traffick in intellectual treasures, and set forth all their new improvements, and acquisitions in open day light, without the danger of public penalties and reproach ? Where shall that happy race be born, who shall see truth with an unbiassed soul, and shall speak it freely to mankind without the fear of parties, or the odium of singularity ? When shall that golden age arise, in which every rich genius shall produce his brightest sentiments to the honor of God, and to the general profit of men, and yet stand exempted from common slander ?—When shall the sacred mines of scripture be digged yet deeper than ever, and the hidden riches thereof be brought out of their long obscurity, to adorn the doctrine of God our Saviour ? O that these dark and stormy days of party and prejudice were rolled away ; that men would once more give leave to their fellow christians to spell out some ancient and unknown glories of the person of Christ which are contained in scripture, and to unfold some hidden wonders of the gospel ! The wisest of men know yet but in part : and it is always possible to grow wiser, at least on this side heaven ; but public prejudice is a friend to darkness ; nor could ignorance and error, without this shield have defended their throne so long, among creatures of reason, under the light of divine sun-beams. L. B.

Dr. Watts, says the ingenious and independent author of a work, entitled, “ *The Science of Sanctity* ” in his improvements of the mind, gives some very good directions as to study, which have not been followed, either by himself or others in theological researches. “ The first direction is to distinguish between *words* and *things*. The greatest danger is in the sacred science of theology, when *settled terms and phrases* have been pronounced *divine* and *orthodox*, which yet have had *no meaning* in them. The scholastic divinity furnishes with numerous instances of this folly.—For many ages all truth, and all heresy have been determined by such senseless tests, and by words without ideas ; such *shibboleths* as these have decided the secular fates of men ; and bishopricks or burnings, mitres or faggots, have

been the rewards of different persons, according as they pronounced these *consecrated syllables*, or not pronounced them. To despise them, to doubt or deny them, was torture and death."

FOR THE CHRISTIAN INTELLIGENCER.

HOPE.

HOPE may be considered a principle peculiar to mankind ; as we are not certain that any other earth-born creature possesses it in the same manner and degree. It appears to be implanted in us by the Author of our being, as the gift of infinite Parental kindness, and of course designed for wise and noble purposes. His 'works are great and marvellous,' and as said the inspired writer, "in wisdom hast thou made them all."

We are informed in the sacred Register, written as with sun-beams in columns of light, that "every good gift and every perfect is from above ; and cometh down from the Father of 'lights, with whom is no variableness neither shadow of turning ;" and that "the gifts and callings of God are without repentance." Hence we may safely infer, that *hope* is designed for a blessing ; not only co-existent with reason and reflection, but commensurate with our being. In the earlier periods of our existence, we look forward through the extended vista of life, and behold happiness, which, however imaginary, captivates our attention, and is enjoyed by hope ; and while progressing to the meridian of manhood, and thence to the sunset of life, we are attended by this companion of mortals, this soother of wretchedness and woes ; nor could we, without hope, long support ourselves amid the various trying scenes, which quicken our descent to the gloomy mansions. Hope supports the unfortunate in the dark hour of adversity, and causes them to anticipate the joys which will follow, when the black cloud is blown over, and they are restored to the sunshine of prosperity. It is this alone which gives tranquility to the dejected bosom, when every ligament of friendship and love is wounded by the arrows of death.—We behold the agonized mother, weeping over the corpse

of her child, from whose pallid cheek life has departed, but her countenance brightens and her tears cease to flow, when, by the hope which is implanted by the benevolent Author of our being, assisted by the mild religion of Jesus, she beholds her child in the arms of infinite kindness, joining in the endless anthems of the blessed.

It is a principle inherent in man to look forward for something better and more glorious than what he has yet received. He is continually pointed by the index of hope to a world lying beyond the narrow *strait* of death, where he hopes to receive from the hand of God, a bright crown of everlasting rejoicing. Suffer us to inquire for what purpose this principle was implanted in the human heart?—Has God determined to withhold the blessing for which he leads us to hope? Will any of his rational offspring, when they awake from the night of death, find that the *anterior* decrees of Jehovah, rendered their hope a mere delusion? Will the Author, thus baffle with a frown, the gift he has bestowed? In the light of reason and scripture we hesitate not, in boldly answering, No; he will not. Is it not infinitely more compatible with the character of the glorious God, to suppose he has designed, in the exercise of infinite goodness, during “the dispensation of the fullness of times,” to “satisfy the desire of every living thing?”

Another characteristic inducing the opinion that hope is a good and perfect gift, and of divine origin, is its *impartiality*. No rational creature, can desire his own eternal felicity, at the exclusion of all others. He rejoices in the contemplation of universal happiness. The expectation of others' felicity blesses the hopes of his own. Though mankind augment each other's misery for the moment, influenced by passion and self-love, yet, can we infer from that circumstance, that any rational child of God, could desire the endless wretchedness of any fellow being? O, Charity, thou child of heaven, what sayest thou?

Hope is not only “an anchor to the soul both sure and steadfast, entering into that within the veil,” but it is also a principle which renders society agreeable, gives to life a cheering cordial, and presents at the verge of the grave, a distant shore, blooming with life eternal.

It may be asked, whether this truly animating hope will not be disappointed, unless we possess it regardless of our *accountability*? and shall we indulge ourselves in such expectations, to the denial of the punishment denounced in the scriptures? We answer; the scriptures inform us that "every man, shall be rewarded according to his works," and that "no chastisement for the present is joyous, but grievous; nevertheless, afterwards, it yieldeth the peaceable fruits of righteousness unto them who are exercised thereby." This chastisement, or punishment is, therefore, designed, in the divine administration, to bring the sufferers to the acknowledgment of the truth, and the obedience required. This effect is agreeable to the desires of every devout and real *christian*. Whether this emendatory punishment be inflicted in this, or a future state, is of little consequence, as it does not alter its nature, and designed effect. Suffer us then to inquire, why the world is so unhappily divided, and *the many* opposing *the few*, because they *believe* what every new-born soul sincerely *desires* may be true, and what they are authorised in professing, by the undivided testimony of the inspired writers, the sincere conviction of their own hearts, the devout prayers of the christian Church, the impartial mediation of the blessed Jesus, and the universal benevolence of the Most High God? Let us walk, by the light of the lamp of hope, sheath the sword of persecution, turn the tongue of contumely to an instrument of praise and thanksgiving to the Author of all good; that our righteousness may break forth as the morning, and the light of truth as the noon-day; and the glory of the Lord go before us, and be our defence, forever. L. B.

THE CLERICAL THERMOMETER.

When the eye lights on the title of this piece, you almost involuntarily inquire, What can the writer mean by such an unintelligible phrase? But on sober reflection, do you, reader, wish to know? If you do, read the following quotation, observations and criticisms, and, if good language be that expression of our ideas, by which we are best understood, I engage you will have no great reason to complain.

Ministers of the gospel, when zealously engaged for the

salvation of sinners, through the mediation of the Lord Jesus, are said to be *full of divine fire*. When *less zealous* and animated, they are called *warm*, or *cool*, or *cold*, as the temperature of their heat may be higher or lower. When the clergy, as a profession, become *indifferent*, and *careless* respecting the salvation of sinners, it is called a **RELIGIOUS DECLENSION**. Now the *instrument* by which the concern or indifference, zeal or dulness of ministers, respecting the conversion and consequent happiness of sinners may be known, is, what I call a *Clerical Thermometer*: it serves to *measure* the degree of heat or fire in that profession. Not stopping to contend about the *technical* correctness of the name and definition, let us hasten to the examination of an example, and its application. The New-England Calvinistic *time-keeper*, the Boston Recorder, of Nov. 10, 1821, under the head "Declension of Religion," has the following remarkable and interesting quotation from one of the Rev. Dr. Thomas Scott's sermons, "on the means of promoting a Revival of Religion." The discourse was founded, and, from the extract, we think, justly founded, on Paul's words, "I shall come in the fulness of the blessing of the gospel of Christ." Now to show *how full* of the *blessing* of the *gospel*, a minister ought to be, he says, "If all my parish were converted, and there were *only one* left in his sins, I would have a *struggle* with the *Devil* for *that one*." Transporting declaration! and is nothing *short* of this, a *fulness* of the blessing? Surely not. As we cannot suppose the Dr's. parish better than men in general, we may charitably conjecture that were the Dr. as tall as a "mighty Angel," and could he "set one foot on the Atlas and the other on the Andes," and, with a voice louder than Stentor's, address the *whole world*, he would possess the same fulness of the blessing; and while *one* remained in his *sins*, strive for his conversion; though, if Satan had but one captive, it is not probable he would have a severe "struggle," in wresting him, with strength Herculean, from his fiery hands. But now comes the test; if it be a proof of *religious declension*, as we allow, for preachers to be unwilling "to struggle" with the Devil, while *one sinner* is in bondage, what is the state of religion in those churches, where the preachers and people are demonstrating, with all the apparent composure

of an arithmetician, the final impenitence and endless misery of the *many* of mankind, for the *glory* of God and the 'good of *his* people? This question is as important as though proposed by the ghost of a martyr. And further; if Dr. Scott had no more *divine fire* than he ought, which none will pretend, when he would wrestle with Satan for *one soul*, what must be the temperature of religion in those divines, who expect to rejoice in the impenitence and hopeless misery of the greatest part of their parishioners? Taking the Dr.'s statement for a Thermometer, how many *degrees* are they above *Zero*? To use his own instrument in the trial, have we not reason to lament the *declension* of religion in those who are, in point of doctrine, professionally his offspring? Not to exaggerate, would not the temperature of *his* atmosphere be as different from *theirs*, as was Newton's *comet* from the moon? Dr. Scott felt the apostolic electricity when he wrote the above sentence; and would all his admirers *warm* their parishes with the same *holy fire* from heaven, the "struggle with the Devil" would soon be closed; and the *last* sinner being *converted*, the world would enjoy the fulness of the blessing of the gospel of Christ; nor need he again ask, as it were from the *tomb*, "Are we not *fishers of ease, FAME, MONEY*: rather, than fishers of *MEN*?"

A SHORT ANSWER TO A LONG SERMON.

Being requested to examine and answer a Sermon, delivered at Winthrop, (Me.) April 12, 1821, at the annual Fast, by Rev. *David Thurston*, designed to prejudice his hearers against the doctrine of Universal Benevolence, we issue the following remarks, as all which it merits. His text was, Ezra vi. 1, 2, 3, and, as the reader will see by examination, related to the unfriendly and superstitious feelings of the Jews and their neighbors, the Samaritans. That a preacher should wish to excite those enmities, is lamentable. A similar enmity and jealousy prevailed in the time of our Saviour's ministry; and if the parable of the man travelling from Jerusalem to Jericho, Luke 10th, and the treatment of the Samaritan woman, according to John 6th, be not enough to correct and suppress in his followers, the same disposition, remarks in this place would be altogether unavailing.

However, Mr. Thurston appears to be so much milder and more reasonable than many opposers of the doctrine, that we are bound to treat him as a *friend at heart*, however direct his opposition in words and sentiments, or inconclusive his arguments. He observes that "certain truths are essential to the gospel. Every system has some cardinal, some fundamental points. Take these from it and you make it something else, another system. You may take from a man a hand, or a foot, or both hands and feet, and though you maim him, he will still be a man. But if you take away his head or his heart, you destroy him." This is applicable to the sermon. Four cardinal points are stated; viz. 1st the real Divinity of Christ, 2d his proper Atonement, 3d regeneration, 4th the eternal duration of future punishment. Every thing else is considered mere "hands and feet," which may well be dispensed with, without affecting his system.

His reasoning in regard to the *real divinity* of Christ is, that 'if his *opposers* are *right*, then he and his friends are *wrong*;' which, I think no rational man will dispute. His paragraph on the *atonement* is equally conclusive: that, if *none* have been made, those believe a lie, who believe in one. In relation to *regeneration* his conclusion is, 'that those who deny it, have never experienced it;' and what is plainer? He thinks 'the denial of the doctrine of endless misery would not be so alarming, if it did not lead to the denial of other fundamental truths of more consequence. Indeed he says, that in stating those points, he does *not mean* that to deny *any one* of them would exclude a man from heaven! An individual may deny *either* of them, and yet be saved.' Let us review, and compare these statements with others. Speaking of Christ, he says, "If Christ be *truly* God, such as deny it, do *not* believe in him; and he that believeth not *shall be damned*." But observe, he does not mean but that he may be admitted to heaven, though he do not believe that point! Who understands such logic as that, unless he understands the word, damned, in a limited sense? Again: "If Christ has made a proper atonement *no one can be saved*, unless he *rely* upon it." Still he does *not mean* that no individual shall be admitted to heaven, who denies that atonement! He also tells you, 'that no one who has experienced regeneration will deny it; and yet, allows that if one

do deny it, which would prove him, unregenerate, he might still be admitted to heaven. Does not this suppose a man may be saved, without regeneration? Respecting a belief in endless misery, Mr. Thurston says, 'that those who disbelieve it, do *not* believe in the *same* God that *he* does, and if his be the true one, theirs is the false god! and yet, if it led to the denial of no other truth, "it would not be so dangerous." Hence, it is not *very* dangerous, according to his views, to believe in a *false* god, and be an idolator! What christianizing reasoning! Will not the world be immediately illuminated by this *sun* of ratiocination and wisdom? The Calvinistic clergy, of the present and future ages, will have reason to bless their stars, for being introduced on to the stage of life, under the auspices of such a glorious actor. By some inexplicable movement in *tergiversation*, he can persuade a christian church, that statements, directly contradictory, constitute such forcible reasoning, as ought to be printed and preserved for the perusal and instruction of future generations!

Now we ask, in the name of all which is rational, how these things can harmonize? After mentioning four *cardinal points*, allow that *any one* of them may be *safely* denied! As he compared them to the heart or head of a person, it indulges in the denial of a quarter of it, and yet be right, or be saved, and be wrong! So that *four* neighbors, might among them, deny the *whole truth*, and yet be saved! Most admirable reasoning! Whether it be the production of three cardinal points of a sound head, common sense, memory and prudence, (omitting *truth*) is a subject for conjecture. But as Mr. Thurston warns his hearers against reading authors on Universal Benevolence, though, by his quoting from him, we conclude he peruses "*Paine's Age of Reason*," they will not probably see an exposition of his inconsistency and contradictions. Mr. Thurston is informed that we "believe in the Saviour of all men;" that Jesus was a divine person, "the Son of God;" the atonement was *proper*, answering the purpose intended by it; and that men must be regenerated or born from above to be happy; *denying* the Pagan, Mahometan, Catholic and Protestant *heresy* of *endless misery*. This is our doctrine, and so we preach, whether Jews or Samaritans, infidels or christians.

FAREWELL.

THE EDITOR'S SOLEMN PROTESTATIONS.

"What promises, what protestations, what vows have you made."

Dr. E. PAYSON.

In all ages since the apostacy of the church, those who *Protested* against doctrinal or practical corruptions among her priests and leaders, have subjected themselves to the frowns and anathemas of those, whose errors and wickedness were exposed. The first attempts at reformation have appeared presumptuous, and the *many* been opposed to the *few*. Many of those who were deceived by the priests have, from mistaken motives, ambitiously rushed into the field of danger and of death, or have used means and weapons as unbecoming the religion of the Son of God, to oppose and persecute those, who were zealous to *reform* an apostatized church. Reformers whose ambition, boldness, fortitude and zeal were not invincible while life was spared, have rarely succeeded in their attempts. He whose love for what, in his soul, he believed to be the *truth*, was not supreme, whose countenance would change on approaching a dungeon, in chains; his faith tremble at the light of a faggot, and his courage shrink at the threats of his persecutors, though their language were thunder and their eyes twinkled lightning, could promise himself little, as to effecting a reformation of doctrines. The true Witness who said, "Be thou faithful unto death," that is, though it expose you to death, "and I will give thee a crown of life," well knew the difficulties attending the removal of those errors and prejudices, which were sanctioned by time, cherished by pride, and strengthened by an unholy ambition for supremacy on earth. Though it is not the design of this publication to encourage controversy, or indulge in personal invective, still it is my privilege to examine and make remarks on any work or religious production which may fall into my hands, for the reformation of doctrines; holding myself accountable for a defence or recantation. All who will open their eyes to see, will discover, that a refutation of a man's *doctrine*, while *he* is treated with respectful language, is no proof of enmity to *him*, unless their identity can be proved. Since a man may be innocent in an error, to attempt to correct him, is rather a proof of *friendship*, than otherwise. That any man, however learned, or eloquent, or famed for talents,

should be *above* our notice, is a concession inconsistent with the boldness of him, who said an angel should be anathematized, if he preached another gospel. Or who can be considered the *follower* of Christ, that will say *Rabboni* to men, whose doctrine he is convinced is erroneous, lest he should not receive the applause of those who honor them with the respect due to infallibility? Must those who know the truth in the love of it, submit to the degraded feelings of such, as are willing to be *cyphers* in the presence of their preacher, if they may be written at his *right hand*, individually augmenting his importance in a *tenfold* proportion? These observations and questions are important, and should be engraven on the heart with the pencil of heaven. Had the reformers been influenced by such servility as we oppose, the right of expressing an opinion would now have slept in concealment, and the tree of gospel liberty remained in the shell of priestcraft, nor waved its branches in America, perfuming the world with its fragrance.

I do, therefore, *most solemnly protest* against that "time-serving policy" by which doctrines directly opposite are blended together, producing a mixed *existence*, ashamed of itself and disowned by its parents. I have respect to certain *Calvinist* and *Hopkinsian* ministers, in their professing one doctrine and preaching another; or in feeding their hearers with Arminian bread, which they are forbid to eat because of its pollution, except on a Calvinistic table. It is a truth which Heaven will approve, that if Calvinism be true, Arminianism is false; and, if Arminianism be true, Calvinism is false. Then from what justifiable motive are they so intermixed by the Calvinist preachers, that but few of their hearers know what they believe? If Arminians are able so to preach, as not to be suspected of embracing Calvinism, why cannot the others so speak, as not to be mistaken for Arminians? Are they less able to express their meaning, or do they mean to be misunderstood? They do know that some of their hearers, have no mistrust of their holding to the *five points*. In the name of *Calvin*, *Zuinglius*, *Melancthon*, and *Gale*, *Robbinson*, *Gill*, I do *protest* against that conduct, as being "inconsistent with sound Orthodoxy." However highly I may appreciate their talents, erudition, and good conduct in general, I must

consider them unjustifiable in the above respect, unless the deception practised upon the people, is shown to be consistent with the ministry of Jesus!

Furthermore. I do *solemnly protest* against the conduct of all those professors of the christian religion, who defame each other merely on account of a difference of opinion on doctrinal subjects, and who use their influence to destroy the reputation and usefulness of those, whose light is as independent of their exertions, as the truth of God is above the mixture of decrees and contingences.

I PROTEST against the conduct of all such, as indulge themselves and their ministers in pointing out, not to say, making a burlesque, of the supposed, erroneous opinions or practices of others, even to accuse men of the worst of crimes, of being christian *Hyenas*, "feasting on the price of blood; the blood of immortals;" and yet become intolerant and angry at the exposure of contradictions in their own productions, which their whole conclave of divines, is not able to gainsay or refute.

Lastly. As a professor of that religion which is given for wise, noble and benevolent purposes, whose leading principles are supreme love to God and good will towards men, demonstrated by acts of justice, beneficence, and charity, I *protest* against all the hidden things of dishonesty, sinful craftiness and spiritual wickedness in high places, that, with all long-suffering, and by speaking the truth in love, I may commend myself to every man's conscience in the sight of God! Amen.

AN INSTRUCTIVE SERMON.

A learned, eloquent preacher, delivered a discourse on the Missionary cause, begging with all his might that his audience would contribute generously for the salvation of souls, each of which was worth more than a thousand worlds. But before he closed, he told them that five dollars, one dollar, twenty-five, or even one cent, *might* be the means of saving thousands of them from the justice of God; or the endless misery which they justly deserved. A man of reputed generosity, was asked how he liked the sermon. He replied, it was the most *instructive* discourse he ever

heard on the missionary subject. Then, why did you not contribute? Why, said he, while he maintained any consistency, and kept up the price of Heathens, I was affected, and did not see the *craft*; but when he fell on the price, without any one's asking it, so that a thousand souls, individually worth more than a thousand worlds, could be bought for a mere trifle, *my eyes were opened* and the mystery explained. Do you believe the ministers would preach such tearful sermons, to bribe the justice of God and purchase souls at such a *discount*, if they had none of the money? Yes, indeed, says the honest devotee to missionaries, I don't believe they have a cent of it; but they *expect* to be *paid* for their labors at the judgment, and have a *hundred fold* for every cent they raise by *disinterested* labors.

PULPIT ELOQUENCE.

The following is a serious Parody, on an example of Pulpit Eloquence, in the Recorder of Nov. 10, 1821.

'Now then, my friends, my reasons are all before you, and I hope to be justified by your consciences, while I execute the commission given me—and as a watchman sound the alarm. I therefore solemnly declare, in the name of God, that there is a' *SUCCESSFUL* 'war waged by all the divine attributes against sin—that the sacred rights of Heaven have taken the field—that every glory of the God-head holds a livid lightning pointing at every *CRIME*—'that the inviolable honor of heaven's King is enlisted, and is coming down to' *SUBDU*E 'a rebellious world. In equally solemn tones I declare, as my office obliges, and call on every angel to witness, that in this war, *God is right and the World is wrong!* These great truths I will declare, and hope to pronounce with my dying breath, *God is right and the World is wrong!* I wish they were set forth in broad letters upon every forehead, and with a pencil dipped in heaven, were written upon every heart. I wish they were set upon the frontispiece of every book, and posted in sun-beams at the corner of every street—that they were written with the point of a diamond in the rock forever—

God is right and the World is wrong! I would that these ponderous truths might pass from land to land—prostrate nations of unknown tongues, and rolling through every climate, might bring a *humbled world* to ask for mercy at a Saviour's feet. Standing on my watch-tower, I am commanded, if I see aught of evil approaching to give the alarm. I again solemnly declare that I do see evil approaching; I see a storm collecting in the *CHURCHES*; 'I discover the emotion of the troubled' *DOCTRINES*: 'I hear the roar of threatening winds.' *CHURCH* and *STATE* 'seem mingled in the conflict, and I cry to those for whom I watch, *A storm! A storm!* Get you' out of the snare, 'or you are swept away. Oh! what is it I see?' I see *Christendom* convulsed and falling in ruins—the sanctuaries of worship 'disappearing in flames'—'nations,' called christian, 'rising' in arms 'as from under ground'—the *Star of Bethlehem* falling in war—the *Sun of Righteousness* veiled in blood—the innocent 'in chains dragged before the damning bar, and some of my dear readers,' in the character of Priests, their Judges. 'I see them cast from the battlements of the judgment scene! My God!' let not the delusive pit close upon them forever! O, rise again, *Bethlehem's Star!* O, break forth in seven-fold splendor, great *Sun of Righteousness!* and illumine *Immanuel's land* with thy cheering beams!



THE DOCTRINE OF SALVATION AND DESTRUCTION.

In continuing the Statement of different views among christians, in relation to the plan of *Rédemption*, we observe;

Many sincere, zealous and worthy christians, dissenting from all those who believe in the *endless misery of the wicked*, entertain, nevertheless, nearly the same views, in relation to the universality and efficacy of the mediation of Jesus, with those who hold that "salvation is possible for all men;" that it restores all men to a probationary state, so that the offers of salvation are freely and sincerely made to all, and may be accepted through the merits of Christ, to the everlasting felicity of the whole world; but, if any refuse the offers of grace and pardon, and continue in disobedience till death, they will be rejected of Christ, and be *destroyed*

without remedy. As the scriptures plainly assert that the proud and all who do wickedly, shall be burnt up, root and branch, or be punished with everlasting destruction, which is their end, it gives no support to the doctrine of perpetual existence, in exquisite torture. It implies the *end of their existence*, as well as misery. If *endless misery* were a doctrine of the Bible, it would have been expressed in positive terms, as is the destruction of the impenitent. At the day of Judgment all men will be rewarded according to their works; and those who have repented, believed, been born again, and obeyed the gospel, will be rewarded with *eternal glory*; while the impenitent, unbelieving, unregenerate and disobedient will be condemned to everlasting destruction, and cease to exist, FOREVER.

THE DOCTRINE OF THE SALVATION OF ALL MEN.

Professors of the Christian religion who deny the doctrine of *endless sufferings*, and also, of the destruction of the wicked, as implying an end of existence, believe in the final Salvation of the *whole world*. God commended his love to the world while sinners, by sending his Son to be the propitiation for their sins, to give himself a ransom for all and taste death for every man, that all might know and obey the truth, to their everlasting salvation. Whether the death of Christ were necessary to satisfy the demands of justice, or only as a commendation of the Father's love to the world, and, a demonstration of the Son's filial and perfect obedience; or whether it be considered as a complete, safe and glorious example of patience, and resignation to the divine will under afflictions, persecutions and sufferings, for all to imitate wheresoever his religion is revealed and taught; he is, in the proper sense, the Mediator between God and men, and the unfailing medium of life and immortality to the world. All the threatnings or denunciations of punishment to the wicked, contained in the Scriptures, should be explained in conformity to the *Paternal* character of God, who expressly says he is good to all, and his tender mercies are over all his works. The Deity is infinite, unchangeable and perfect; it is, therefore, most reasonable to consider the plan of Redemption, as a part of his original

purpose in the creation and government of the world, wisely directed to the display of his highest glory, in bringing the whole human family to the highest ultimate perfection of which our nature is capable. Men are accountable to God according to their capacity, and knowledge of his requirements; and are rewarded, if not in this, in a future state. Punishment for disobedience is disciplinary and reclaiming, and under the different administrations of the one Lord, efficacious to the punished, in the subduing of their enmity, the contrition of their hearts, and by the gracious interposition of the Spirit of truth and light, produces a cordial subjection to the Prince of Peace, the Saviour of sinners. When the grace of God, which bringeth salvation to all men, appears in the heart; it teaches the denial of ungodliness, and the practice of sobriety, righteousness and virtue in this life; by which believers and lovers of the truth, have a special salvation, while the unbelieving and disobedient, remain under the wrath of God, *meaning* the curse or condemnation, of the law which they disobey; and yet, that unbelief will finally give way to evidence, hatred be conquered by love, impenitence be succeeded by penitence, condemnation be removed by justification, death be swallowed up in victory, and Christ resign the reconciled world or kingdom to the Father, and be subject to Him who put all things under him, that GOD HIMSELF may be ALL IN ALL. Amen.

OBSERVATIONS.

The candid, careful and intelligent reader, it is humbly believed, will find, upon examination and reflection, that the four Statements which we have given of the scheme of Redemption, embrace the *essential* doctrines of all Christians upon that interesting point. The first statement, (No. I. page 8, 9,) is the real doctrine of 'Election and Reprobation,' and all who embrace it are entitled to the name of *Calvinists*; the second, (on page 13, of No. I.) is the true doctrine of 'Salvation possible for all men,' and those who believe it, are justly denominated *Arminians*. Those professing the belief just stated, of the 'endless destruction of the wicked,' should be called *Destructionists*; and such as anticipate the Salvation of all men, should be known by the

denomination of *Universalists*, if by any name now ascribed to Christians. If such names are in use, each professor ought to be open and frank in declaring his views, wearing the signet of his doctrine; but, when, by virtue of a divine Union, all Christians are Brethren and Friends, those nominal distinctions may be buried in oblivion, and the Church universal be denominated *Christians*.

In this attempt to simplify the discordant doctrines of numerous *leaders* and authors, much pains has been taken to ascertain facts, and without feelings of prejudice or selfishness, be guided by that impartiality in writing, which we might reasonably demand of others. We believe all may be comprised under the above heads, when the reasons for concealment of opinions are removed. Had no one 'bought oxen that must be proved, purchased land that required attention, married a wife that must be pleased, or lost a father yet unburied,' no doubt the veil of our temples would be rent, and those who "read Moses every sabbath day," would be dismissed, or "come in the fulness of the blessing of the gospel of Christ."

Another reason, for such a diversity of denominations, may be the following. The above *doctrines* are, by the ingenuity of men, with their additions, diminutions, alterations, transpositions and explanations, capable of innumerable modifications, productive of new *names, terms* and *orders*, suited to the pride and fancy of ambitious *leaders*, which, however destitute of any real appropriate meaning, will, for awhile, excite the wonder of the multitude, and make novel religious figures in the world. Christianity is made a profession much resembling a *Kaleidoscope*, in which a few doctrines, however simple in themselves, are sufficiently diverse, to present, by being placed in different positions, every shade, color and figure that curiosity could require. But we soberly contend, that the pretended illumination of the understanding, by the invention of new *names* and *sects*, where the *real doctrine* is by analysis the same, is as really delusive, as to pretend that the *Kaleidoscope* is the most profitable introduction to the study of divinity. Are they not rather the false glare of human ingenuity and learning; the mere *ignis-fatuus* of immoderate zeal, wild imagination, and sanctimonious sophistry, without an original trait of doctrine, by which their difference can be demonstrated? If so,

let us direct our best attention to *things* instead of *words*, and examine the foregoing Statements, to ascertain whether a *fifth* can be made, essentially different, in relation to the salvation of sinners through Jesus, the one Mediator: remembering, it is equally true of *doctrines*, as of any science,

“A little learning is a dangerous thing ;

“Drink deep, or taste not the Pyrean spring ”

A STRANGE CONVERSION.

Being in conversation with a most zealous professor of the religion of *endless misery*, he declaimed most pointedly against Universalism; calling it a licentious, dangerous doctrine, *leading into every species of crime and wickedness*. He was asked, how he *knew* what influence the doctrine would have? He replied, that if any man was *qualified to judge* of its licentious tendency, he was; for he had been a *strong* believer of the doctrine, and rested his eternal interest on it, for *twenty years*; but was now confident it was false, and destructive to the *peace of society*. The writer replied to him, that to say nothing of his imprudence in professing it so long, and the *licentious life* it must have produced, he would acknowledge his surprise! having never seen a man before, who had believed the doctrine for years, and then renounced it for the papal doctrine of endless misery. But, said he, to his friend, Dear sir, how many people do you think there are in this town, who *really believe* Universalism? He replied, ‘I doubt whether there is *one*!’ Indeed, sir; well, it is a hard doctrine to believe; how many did ever you see that you thought were *firm in the faith*? ‘Not one,’ said he, ‘in my whole life, that *really* believed it.’ Sure enough! and did you ever believe it yourself, sir? ‘No,’ he replied, ‘I *never* did; though I *tried* to for twenty years!’ So I thought, friend, by the manner in which you *imply* you spent your life; and if you have *reformed*, I hope you will never again *pretend* you ever believed the doctrine; for your *own words* would give you the *contradiction*!

A NEW CATECHISM.

The following *questions and answers* were suggested, on perusing an Extract from a Sermon of the Rev. John Wesley, *versus* the doctrine of Election and Reprobation, as held by Calvinists. See *P. U. Magazine*, V. 1. No. 2. p. 38, 39.

Question. Who is God?

Answer. God is a Spirit, infinite in wisdom, power and goodness; the Creator and Governor of all things; good unto all, and his tender mercies are over all his works.

Q. What would be *blasphemy* against the *true* God?

A. 'To say a *certain portion* of mankind were from eternity, *elected* to salvation, and *all the rest* devoted to *damnation* by the determinate council of God, is *blasphemy*.'

Q. What *effect* might we suppose the preaching of such doctrine would have?

A. 'It would not only make the ears of *Christians tingle*, but virtually destroy all the divine attributes: overturn both justice, mercy and truth, and represent the most holy God as worse than the Devil.'

Q. Can you make such *harsh language* as that, appear reasonable and correct?

A. I religiously believe I can; 'for that doctrine makes the God of heaven, more *false*, more *unjust*, and more *cruel*, than his great Adversary. He would be more *false*, because the Devil, liar as he is, hath never said, he *willed* the salvation of *all men*, and God has; more *unjust*, because the Devil cannot, if he would, be guilty of such injustice as that doctrine ascribes to our Father in heaven; more *cruel*, because that restless Spirit might be tempted to seduce and injure others, from a mistaken motive of diminishing his own sufferings, whereas, God is *unalterably* blissful of himself, and his happiness admits of neither addition nor diminution; and yet, he dooms his uncreated offspring to the flames of hell forever!! Such is the supposed author of that horrible decree, for me to ascribe which to the God of our Saviour Jesus, would be nothing short of *blasphemy*.'

Q. How would the *praise* of such a God be celebrated?

A. 'We should say, mourn, O ye heavens! for the Lord God Almighty reigns in the endless misery of his own offspring, and your numbers will be *few*! Shout, O Hell!

for your burning regions shall be peopled with numberless immortals, whom God hath destined for endless suffering, wholly irrespective of all human merit.'

Q. How would it affect the great Adversary to hear the pretended ministers of Jesus, declare such horrible facts?

A. 'He would rejoice and be exceedingly glad, and approving their labors, tell them to cry aloud and spare not; for they were sent by him who is like a devouring lion, destroying in his anger, without a disposition to be merciful.'

Q. How must we *treat those* who are so unfortunate as to embrace and defend the doctrine of partial Election and Reprobation?

A. 'If we are the disciples of him who was our faithful High Priest, we shall make a distinction between the *doctrine*, and *those* who are unfortunately *deceived by it*; and with whatever severity we animadvert on the former, we shall treat the professors with respect for their cradition, talents and piety; with friendship, because the children of the same common Father; with tenderness, that we may imitate the blessed Jesus, do as we would be done by, and if possible, save them from the destructive snare of AN EVIL One.'

MODERN PROMISES AND PROPHECIES EXPLAINED.

The *spirit* of all true Prophecies is the same, whether they are *recorded* in the canon of inspiration or a sermon from the pen of a modern author. That the Spirit should be poured out upon all flesh and our sons prophecy in the last days, is a scripture promise. The method for *explaining modern prophecies* is a matter of importance; and I think the following observation respecting it, just and reasonable; viz. the Spirit means to be understood, when dictating the pen of modern Prophets, in the same *natural and unrestricted sense*, in which its dictations *appear* in the *language* of ancient promise and prophecy. Now it is by no means certain, that prophets always understand the full import of the language they use; for if they did, they would be liable to show more of imperfect nature, in their predictions, than of the fruits of the Spirit, which searcheth the *deep things* of God.

In the *Boston Recorder* of Nov. 3, 1821, we have some glorious promises or predictions, though by no means admitting the supposition, that the writer entered feelingly into the views of the Spirit, by which the language and sentiments of his pen were dictated. That you may know what is the meaning of the modern prophecies, you are referred to passages of scripture, which we hope you will peruse with the greatest attention. Dr. Wood, Professor of Theo. at Andover, was the medium, through which such great and good things were communicated to the Recorder.

1. "God will give us better days;" and I will give you *Pastors* according to mine heart, which shall feed you with knowledge and understanding: As it is written in the Prophets, And they shall be all taught of God. Jer. 3, 15. John 6. 45.

2. "The spirit will be copiously poured out upon our churches and colleges, upon our cities and our country;" for I the Lord love judgment; I hate robbery for burnt-offering; and I will direct their work in truth. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; in the habitations of dragons where each lay shall be grass with reeds and rushes. The wilderness and solitary place shall be glad; and the ransomed of the Lord return and come to Zion. Isai. 61. 8, and 35. 5, 1, 10.

3. "Christians will grow in grace;" till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ. Eph. 4. 13.

4. "A host of faithful ministers will be raised up, whose ruling passion shall be love to Christ; who shall publish the glad tidings and extend far and wide the triumphs of the cross." And many shall run to and fro, and knowledge shall be increased; for behold, I bring you good tidings of great joy, which shall be to all people. Dan. 12. 4, Luke 2. 10.

5. "Converts shall be numerous as the drops of morning dew;" and all the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. Psalm 22. 27.

6. "The everlasting gospel shall no more be a savour

of death unto death;" for they shall not teach every man his neighbor and every man his brother, saying, Know ye the Lord, for *all* shall know me from the *least to the greatest*; and God shall wipe away all tears from their eyes, and there shall be *no more death*, nor crying, neither shall there be any more pain; for the former things are passed away—for these words are true and faithful. Heb. 8. 11, Rev. 21. 4, 5.

7. "Hostility against its heavenly doctrines shall no more lift up its head;" for violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. Isai. 60. 18.

8. "The glorious reign of Christ shall come;" he shall have dominion from sea to sea, and from the rivers to the ends of the earth; yea, all kings shall fall down before him, and *all nations shall serve him*. For he must *reign* till he hath put all enemies under his feet; and the last enemy shall be destroyed, *that is*, Death. And when *all things* shall be *subdued* unto him, *then also* shall the Son himself be subject unto Him that did put all things under him, that God may be ALL in ALL. Psalm 72. 8, 11, 1 Cor. 15. 25, 26, 28.

9. "All the ends of the earth shall look to him and be saved, and a world of ransomed sinners join in his praise;" as it is written, Look unto me and be ye saved all ye ends of the earth; for I am God and there is none else. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth on the Throne, and unto the Lamb forever and forever. Isai. 45. 22, Rev. 5. 13.

10. "The Lord shall hasten it in his time:" God is not a man that he should lie, neither the son of man that he should repent: hath he said, and shall he not do it? hath he spoken, and shall he not make it good? He hath made known unto us the mystery of his will, which, according to his good pleasure he hath purposed in himself: that in (his time) the *dispensation* of the *fulness of times*, he might gather together in one *all things in Christ*, both which are in heaven, and which are on earth, even in him; Jesus

Christ our Lord and Saviour. Num. 23. 19, Eph. 1. 9, 10.

To the above *ten* predictions of Dr. Wood, *explained by Revelation*, I add *one* of my own, which I hope the Dr.'s friends will examine with proper care.

When *his* prophecies are fulfilled, the five points of his Calvinism will be universally considered as the *heads* of a doctrinal hydra, coeval with superstition, and its longevity limited by the universal prevalence of reason, benevolence and truth. So NOTE IT BE.

THINGS HARD TO BE UNDERSTOOD ILLUSTRATED.

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

2 THESS. 2. 11, 12.

Does the reader acknowledge that this passage is hard to be understood? Would he not find it difficult to give an explanation, were it solicited, with which he would himself be satisfied? Even should he silence an inquirer, would not many vulnerable points be discovered by himself, which he would rejoice to find invisible to others? These questions are proposed with sobriety, and the reader is requested to answer them as in the presence of God. But we are confident that by far the greater part of the people, are unsettled in their minds respecting this text, and will be anxious to see an explanation, however novel, if it extricate the character of our heavenly Father from that allegation, which expositors have brought against it. Indeed, the exposition must be entirely new, or the God and Father of our Lord Jesus Christ, must be considered the *sender* of *strong* and *damning delusions*! It is an evidence of one's being accessory in the deception, to slide off by equivocations, and say, God *permitted* the delusion. The text is express, "God shall *send* strong delusion, *that they should* believe a lie," &c. There is no more *permission*, than in *sending* the servants of *Jesus*. If they are damned for believing a lie, and believe the lie, because *God sent* the delusion, and sufficiently *strong* to produce its effect, in what character does it present the God of truth and love? Does not that exposition charge God with a *damning delusion*?

This is a part of what is rightly named "the *offensive* doctrines of grace." But, recollect, reader, it is not the *grace of God*, for that brings *salvation to all men*, instead of a destructive deception. But, who *loves* the character of the deluder? If panthers and tygers love creatures of their own nature and description, we may presume that *deceivers* love him who *they* say, deceives or deludes men to their eternal damnation! Here let us pause, for a moment, and attend to a few serious and important questions. Because, if the God we adore, *sends* strong delusions, where, beneath these heavens, shall we look for safety? Shall we call on the *reverend clergy*? But how do we know they are not *sent* by him, who *sends* strong delusions? They surely profess to be in his service; and who knows but they are *sent on that inglorious errand*? None of them will be offended at these suggestions, unless they have set themselves above all which they call God, or worship. But would the pious divines be willing to set off their names with the abbreviations of Sender of Strong Delusion? If we had not a better opinion of them, than they have of *their God*, they would lose all their influence and strength, and salaries likewise! For, who, let us ask, would employ a man to preach, believing he would bring a great delusion, that his hearers might believe a lie, and be damned? In whom do people repose the most confidence, while they believe their God will *send* strong deceptions, but that the preacher, whom he has *sent*, will *not* deceive them? If this be not worshipping the creature more than the Creator, what is? But, dear reader, which is the most reasonable, to suppose the learned, wise and pious ministers are mistaken, and have widely misunderstood the text, or, that "the wisdom which is from above, pure, full of mercy and good fruits, without partiality and hypocrisy," is engaged in deluding, deceiving and damning the greatest part of the world? Look over this question and answer it as reason may dictate; but, let God be true, though every man a liar.

Having briefly exposed a few of the innumerable absurdities, which follow the exposition that divines give the text, let us seek for a light which will illumine this region of darkness, and unfold the meaning of a passage, the most enigmatical and perplexing of any found in the letters of

Paul. This may be done, by paying suitable attention to the preceding context. Observe, in verses 9 and 10, we read of him "whose coming is after the working of satan, with all power and signs, and *lying* wonders, and with *all deceivableness* or delusion." And *who is it* that is thus described? Open your bible, reader, and know whether the answer be correct. We assert, that omitting the *two first words*, in the 9th verse, (*even him*) which are printed in *italic*, to designate an interpolation, or that they were added by the translators, the literal reading is, that the Lord Jesus is the personage spoken of! Look for yourself. Unless we supply some words, Jesus is the character spoken of, whose coming is after the working of satan, with lying wonders, and all delusion!

To read and understand it, without an addition, would be deemed, by many, blasphemous; because it ascribes the *deception to the Son of God!*

But, look a moment. Is it worse to suppose that he whom the Father hath sent, is a deceiver, than that his God sends strong delusion? The same word which is rendered *deceivableness* in the 10th verse, is rendered, *delusion* in the 11th.* These words are perfectly synonymous, though, according to our English dictionaries, the latter is more incompatible with the character of God, than the former. We think it will appear evident to those who are not fettered by education and prejudice, that the same character and the same deception is intended, in both cases. We mean that he, whose coming is with all *deceivableness* or *delusion*, sends the same in its *strength*, to make men believe a lie. If the God spoken of in verse 11th, mean our Father in heaven, we should *honor* the Son *as* we do the Father, in calling him the agent by which it was effected; and the literal, unaltered words of the context, will support us in so doing. But to break up the connexion, as expositors do, and say, God sends *deceivableness*, because the man of sin comes with *all deception*, is horrible beyond compare. Would not the delusion be sufficiently strong and efficacious, in the hands of him who had it *all*, without the woful interpolation of the God of truth? But we are told it is *God* who sends the delusion, according to text. Be it so; but let us inquire, *what* God sends it, according to the preceding

* See post page 65, an error of words acknowledged

context? Is it not the *god of deception*? By casting an eye back to verse 3d, you will find the man of sin, the son of perdition spoken of; “who *opposeth*, and *exalteth himself*, above all which is called God, or that is worshipped, so that *as God*, he sitteth in the temple of God, showing *himself* that he is God.

This is the *only* God which is mentioned, from the 4th to the 11th verse; and is called the *opposing, self-exalted, self-shown* God. He is above idols, which are also called Gods; for they are dependent, being *made, named and exalted* by their *worshippers*; their godship is creature-made, and they are inactive, speechless and senseless. But the mysterious iniquities of the god of whom Paul spake, had already began their operation, when he wrote; and he who prevented the exposure of it, would continue so to do, till taken out of the way. Should it be thought presumptuous to call the man of sin, *a god*, we would remark, that we ascribe nothing worse to him, than others do to the true God; and, further, that the scriptures warrant us in so doing; where we read of “the God of this world or age,” 2 Cor. 4. 4; “whose God is their appetite,” Phil. 3. 19 and many other places. “Though there be that are called Gods, whether in heaven or in earth, as there be Gods many and Lords many,” still there is but one God of truth and mercy, on whom we may depend, without disappointment, or fear of treachery and delusion. Yea, should men and angels attempt to destroy the glory of his character, by representing him in the place of a deceiver, we would do well to remind them, that it was not the first time the glory of the incorruptible God, had been changed to the character of corruptible man.

1. If the God whom Paul worshipped *sent* strong delusion, why did he represent the *self-styled* god, on the side of opposition? Did the *opposing* god strive to prevent the deception? He must, in order to *oppose*! When Jehovah becomes the immediate cause of man’s delusion, the ancient maxim must be reversed, and read, “Great is the *LIE* and it shall prevail!” But attribute the deception to whom it belonged, the *god of that age*, and the whole mystery vanishes in a moment. If the translators had done as much for verse 11, as they did for verse 9, the text would

have read, "For this cause, *that* god shall, &c." That is; because some of the Thessalonian Church, received the truth, but not in the love of it, being hypocrites, the god of deception would take advantage of their situation, and make them believe a lie.

2. The *revelation* of the man of sin, is his destruction.—When the *cause* of deception is *revealed* or made known, men will no longer be *deceived* or *deluded* by it. On the opposite, when Jesus is revealed in glory, he will be beloved and obeyed. The reason why he was rejected was, because men were *deceived*. But when the *truth* is made known, the deception is destroyed. If the false god be a deceiver, the true God will oppose him by exposing the deception; and then he will not exist, any more than darkness can in the light of heaven! The deluding of men made the god of that age, *inglorious*; a revelation of the truth will render Jesus, *glorious*. The former made men believe a lie, that they might be *damned*; the latter leads them into the *truth*, which is *salvation*. Such is the striking contrast of the two characters. If our views be correct, the 2d chapter of Thessalonians, so far from foretelling a great *apostacy* by the *revelation* of that Wicked, foretold the *prevention* of a greater apostacy, in that Church, by the *revelation* of Jesus, and the *destruction* of the man of sin.

(To be continued.)

OBITUARY.

DIED, at Westbrook, Nov. 28, 1821, the widow *Thankful Berry*, aged 78. It might be said of her, as of Mary, she had found the one thing needful; the supreme love of Christ in her heart. We speak to the disparagement of none, in saying, that for industry, economy, liberality and friendship united, Mrs. Berry has not been excelled by any woman in the vicinity of her residence. In her, every amiable virtue seemed to meet, forming an almost perfect moral picture. Not a tongue of slander can be raised against her, without doing violence to the sacred rules of truth. In her old age she was calm, patient and resigned. In whatever situation she was in, she had learned therewith to be content. During her last illness she viewed DEATH as a friend, though the

administration of his office were painful. Not a murmur, and scarcely a sigh was heard from her lips. For many years she had professed a strong belief in the Universal Benevolence of God, in the *final salvation of the whole world*; and died in the faith rejoicing.

Thus may I bathe my weary soul,
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.

THE SAVIOUR'S PRAISE.

Effulgent SUN of day!
Through realms of ether run,
Jehovah's praise convey:
O, tell what LOVE hath done;
Shine and proclaim All lands among,
With ceaseless song, The SAVIOUR'S NAME.

To praise the mighty Lord,
Let music fill the sky;
O, shout his honors loud,
Ye hosts, be rais'd on high:
Thou spangled frame, Cease not to praise
With mildest blaze, The SAVIOUR'S NAME.

While TIME itself remains,
Let heav'n and earth unite,
To chant in boldest strains,
His praise, whose love is LIGHT;
And loud proclaim, In songs of joys,
With cheerful voice, The SAVIOUR'S NAME.

Let Gab'el now descend
And tune his golden lyre,
To earth's remotest ends,
Impart his heav'nly fire:
With zeal proclaim, And sound abroad,
The love of God, The SAVIOUR'S NAME.

When ALL the dead shall hear,
The Lord Almighty's call,
Old earth shall disappear,
And GOD be ALL IN ALL;
All LIFE the same, The WORLD shall love
In realms above, The SAVIOUR'S NAME.

THE
CHRISTIAN INTELLIGENCER.

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TO OUR PATRONS.

THE EDITOR is happy to learn that the INTELLIGENCER has been generally satisfactory to subscribers, notwithstanding its imperfections. At first, we had but about *two hundred* Patrons for the work, which have since increased to more than *seven hundred*. Several worthy friends have suggested the propriety of making an alteration, by having our numbers smaller, and having them issued oftener; but we think it unadvisable till the first volume is out.

Those Agents and Subscribers who have made *returns* for their subscription will accept the acknowledgments of the EDITOR, who *must be mindful of the outgoes of the Printer*. Confidence is reposed in those who have not found it convenient as yet, to make returns, that they will cheerfully embrace the first opportunity. It should be recollected that communications concerning this work, should be *post paid*.

Several typographical errors have escaped correction, though we believe not more than is common to periodical publications.

An error of *words* is found on the 61 p. of the last number. Thus: "The same word which is rendered deceivableness, in the 10th verse (of 2 Thess. 2. Chap.) is rendered delusion in the 11th. These *words* are perfectly synonymous," &c. The mistake was made by transcribing and altering the following, which was the original of those sentences, viz. "The word which is rendered *deceivableness* in the 10th verse, might have been rendered *delusion*, as in verse 11th; these *words* being synonymous," &c. Hence it was not the design of the writer to shew that *deceivableness* and *delusion* were from the same root, but, simply,

that they were alike incompatible with the character of God. The error was merely of *words* ; since no attempt was made to alter the translation or to fault it. If to *delude* be to *deceive*, and a delusion be a deception, it is a matter of total indifference whether derived from the same word or not. As the error was of the most harmless description, and could not deceive as to the main argument, we hope it will be overlooked. Those who pretend it was essential in the illustration, and should lead to a reconsideration of it, are wanting in penetration or candor. Let them show that there is no *deceivableness* in a *strong delusion*, and their corrections, will not be "a puff of empty air." If any have been so far *deluded* as to suppose the error essential to the argument, they are requested to examine the matter for themselves, and be convinced of the contrary. It is the truth that maketh free, and giveth peace to the soul.

IS CHRIST DIVIDED ?

If there ever was a time that required the interposition of extraordinary means to prevent the increase of sectarian zeal and blind ambition, among the professors of that religion, which requires us to "let our moderation be known to all men," it is at this time needful. Was it proper for the ghost of a sainted martyr to visit the Churches, and deliver *oracular* instruction, who, that possesses the religion of Jesus, would not prefer incessant solicitations to the God of all grace, that the holy martyr, who indited the above interrogation, might be permitted to revisit the earth, and make an unexpected appearance in every Church, professedly organized and governed according to his directions? To say nothing of their departures from his doctrine, how would their conduct towards each other appear, in the light of his benevolent countenance? While the several *sects* are vociferously judging each other in the name of a Greater than Paul, what reason could they assign, in justification of such conduct? By what authority do we, poor, sinful worms of earth! censure, condemn and judge our fellow beings, because they differ as much from us, as we do from them—and no more! How shall we account for all this unholy

and senseless contention about names, and unjust calumination of another, merely for a difference of opinion ? What meaneth that constant whispering in the ear of a brother or sister of the same faith, when the things of which thou speakest concern the whole community ? What part of thy Master's cause, must be transacted "in a corner ?" Is that the *love* which is "without dissimulation ?"

While St. Paul was on earth, he had the infelicity to witness some divisions among Christians, which, by reason of sectarian names, had unhappily obtained considerable strength. With a severity, softened by the mildness of his mission, he expostulated with them, concerning their sudden and unreasonable departure from the worthy name, by which they were called.

What ! saith he, "Is Christ divided ? Was Paul crucified ? Or were ye baptised in the name of Paul ?" But was he to write again, and direct his letter to the Church in New-England, he would not be limited to Paul, Apollos and Cephas. Was he to speak from a pulpit in the clouds of heaven, doubtless it would be his first and principal object to heal the wounds which are made by the tongue of calumny, prevent and repair the divisions which exist among those, who ought to love as brethren, and warm the cold hearts of professors, with the fire of heaven.

But, Oh ! what should we now say, Christians, was he to speak to our hearts ? Let us imagine ourselves as in his august presence, with his Epistles in one hand, and the other on our breasts, while his finger was pointing us to the following passages, which have been on our tongues from our infancy :

"Let every man be fully persuaded in his own mind."

"Thou art inexcusable, O, man, whosoever thou art that judgest another."

"Is Christ divided ? Are ye not carnal ?"

Should we not blush, and be unable to reply ? Are we all willing that other's should read, and hear, and understand for themselves ; and ready to treat them as Christians, if they walk as such ? Would to heaven that these questions might, like an electric shock, be felt at the same moment, in every heart connected in the Christian profession, though to the most of them invisible.

What would be our feelings should the ghost of Paul relate to us a history of our life, as professors of religion? Omitting our imperfections and errors of judgment; leaving a blank for secret offences, let him expose all the hard speeches, uncharitable suspicions, malicious insinuations and cruelties of disposition, towards each other, as Christians, and should we not complain that *judgment had begun* at the house of God? What denomination would be willing to be rewarded *according to their works*? If in "this life we are forming characters for eternity," who is prepared to meet the decision of justice? Who has meted to others, as he would wish to have it measured to him again?

What excuses can the leaders of various sects frame, for such unyielding opposition to each other? Either they have divided Christ, or perverted both his name and religion.

But, what is it we hear? Let us listen, for a moment! "O Christians! do you not read, 'THE SAINTS SHALL JUDGE THE EARTH?'" I now call you to judgment. Your denunciations of each other, and imprecations upon those you ought to love, while you profess to follow my directions, have echoed above the clouds, and prevented my repose. This moment should I have hung with rapture on the songs of Gabriel, had you not severally pretended to personate me, and adopted my language with your dividing creeds, both to the injury of my influence as an author, the manifest perversion of my doctrine, and the great dishonor of him, for whose name-sake, I was persecuted on earth. But, pause, that you may have time for sober, solemn reflection. Look at this roll in my hand, that you may see yourself, as in a perfect mirror. Why have you abused each other in the name of him, who rendered good for evil, blessings for curses, and an effectual prayer for his murderous enemies? Had I shown you but *one* of a *thousand* of your own sins, would not your lips have been sealed to further accusations? You have threatened to rise in testimony against each other, at the bar of the Lord Jesus! Vain mortals! how do you appear before the tribunal of *conscience, scripture* and *Paul*? Are not such witnesses already impeached? O! remember the words of

the Lord Jesus, 'Forgive us our tresspasses as we forgive those who trespass against us,' and repent of the evil thou hast committed against thy brother, and thou shalt be *saved from exposure, shame and confusion of face.*"

Do you say, all this may be the operations of the imagination, and should not be noticed? Call it not the effusion of enthusiasm, or the mere offspring of fancy; but, rather view these questions as the remonstrance of reason, religion and philanthropy against all oppression and persecution in the name of him, who tasted death for *every man*, and must never be *divided* by his FOLLOWERS.

A PHILOSOPHICAL SERMON,

CONCERNING THE ORIGIN OF SIN OR MORAL EVIL.

"Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." James, IV. 8.

THE problems necessary to ascertain the real cause of sin or moral evil, appear to be the following, which we shall attempt to answer, in a candid manner.

'Can a *sinless cause* produce *sin* or moral evil? or, how shall we account for its *origin*, except in the *sinfulness* of our *nature*? In other words, can a being *commit* a sin, *before* he is a *sinner*, any more, than he can perform a *moral action*, before he is a *moral agent*?'

It will be our object in the reasoning which we offer upon this interesting and difficult subject, to make evident, according to sound reason and scripture, that sin was produced, *independent of a sinful cause*. The argument which we advance is simply this, That the *first* moral evil was *not* the effect of a *preceding* moral evil; or, that a *moral evil* did not precede the *first*.

It matters not, as it respects this point, philosophically considered, where, or when, or how the *first sin* was produced; because it is self-evident that the *first*, of any thing nameable, could not have been preceded by a first. To say a morally evil cause is not a moral evil, will be found to be a mere evasion; since all which we denominate causes, are but the effects of a preceding cause, and as such, if moral, must be good or evil. Besides, this evasion refutes

itself; because, if a morally evil cause be *not* a moral evil, the *effect being such*, would *not* be *like* its cause, according to the common acceptation of the phrase. Any *evil* which is *not moral*, cannot, according to the argument we oppose, produce *moral evil*.

Another view of the subject will serve to its illustration. Moral evil cannot precede moral actions; for, if one sin could be committed, independent of moral action or agency, then all sins might; so that a being who *never* acted might be as sinful as though he had done ever so much; and in proving that men are sinners, we should not prove that they are moral agents, or capable of moral action; which is palpably absurd.

Should we admit that the first moral action was evil, it would no more prove the point assumed, than it would that the *first* moral action was the effect of an *anterior* moral action; which is a solecism. So when we acknowledge there was a *first sin*, we yield the point, as none could precede it.

This argument maintains, that moral agents, exercising faculties *as such*, form a moral character, sinful or virtuous; and that previous to action, those faculties constitute no moral character at all. Hence if the *first* moral action be sinful, it forms a sinful character or that of a sinner.

Whether we should be able to produce an example, to prove that an effect is in some instances apparently dissimilar to its cause or not, the above reasoning ought to stand, till fairly refuted. But suppose we select the following: the union and co-operation of matter and spirit, or body and mind. There is such an association of action or reception, that when we place our eyes on a *new* object, we have a *new* thought or idea, which is an effect dependent on a cause. Now I ask—Was the *first* idea produced by a *preceding* one? and if not, does it not go to establish this theory? Is not the reasoning the same, to contend that the *first thought* must have been produced by one anterior to it, as that the first moral evil or sin, was the effect of a foregoing sin? Neither of which is possible! Surely, the first thought forms a *new* character, viz. a *thinking being*; and if he could be such without thoughts, he might be active without action, a living soul without life, and natural, destitute of any nature.

Observe : a being may be capable of thinking, that is, be constituted with all the faculties capable of having thoughts, before they are exercised. But he can no more be sinful without sin, than knowing without knowledge ; so that when he commits a sin, it proves he is a sinner, not that he *was* one. The first sin a being commits, no more evinces that he was previously sinful, than the first noise an infant makes, shows him to have previously been, a noisy infant.

Suppose we look for the analogy between cause and effect.

Say, the first object producing an idea, is a *dove*. Now, is there a greater likeness between the cause which produced the first idea, and the effect, than between our uncharacterised faculties, and the character we form by them ? Nor does it any more follow that a man is naturally a sinner, because his faculties are liable to be abused, than it does that he is naturally a saint, because moral powers may be devoted to holy purposes. And as certainly as the first of man's *learning* makes him a *learner*, his first *hearing*, a *hearer*, and his first *speaking*, a *speaker*, so certain it is, that the first *sin* constitutes a *sinner* ; that is, something which he was not, before the act took place. And who is able to show why the *first act* of learning, constituting a learner, may not as fairly be considered the effect of *previous* learning, as the first sin or moral evil, be called the effect of a preceding evil cause ?

To evade this, we may be told that the sinfulness of actions, consists in the *intention* which dictated them ; and we reply, That is the point to which our attention is directed. Any thing which is *not sin* is out of the question. Suppose the first moral action was an *evil intention* ; it would be the first moral evil. Then the question reverts back with much light. Was the being a sinner *previous* to that intention ? or was that *first* intention the effect of a preceding one ? If that were the first sin, its cause could not be sinful, or a sinful thing has no sin and is sinless ; which is a paradox.

Should it now be contended that we form no new character by the exercise of our faculties ; but, simply exhibit proof of the character already existing : the objection is more plausible than convincing. If we call moral *depravity*

an evil, the question is, was the *first* moral depravity the effect of pre-existing depravity? If not, may we not as well suppose it was produced by *sinless faculties*, as by any other sinless cause? And certainly, no sinfulness could precede *all sin*. It may easily be shown that all characters which are formed by voluntary action, (even in the lowest degree) are in a measure illustrative of this subject; because, if one, we may presume all come under the same rules. We say of a man, he is a *conquerer*: but was he such before he conquered? His bravery and good conduct in the field of battle, did not necessarily constitute him such; because the bravest and best of generals are sometimes defeated. The conduct of the hero in gaining the victory formed the character, *conquerer*! Now is it not as fair to infer, that he was a conquerer before he succeeded in battle, as that he was a sinner, previous to the commission of a crime? Besides, if he were such without gaining a victory, he might have remained so, though always defeated. Suppose then that the first sin was murder, or an *intention* to kill. Was the man a murderer *before* he had the *intention*? If so, he might have remained a murderer, though he never had such intention; which is equal to saying, he was a murderer without sin! But when we lay aside preconceived opinions and seek for truth, most of those difficulties disappear. Though the cause which produces sin, be sinless, it is not virtuous; for virtue is a trait of moral character. All which is sinless is not consequently virtuous: there is a medium between them.

Admit that man is born into the world innocent, or destitute of any more moral character than any other animal; capable of *seeing, hearing, tasting, feeling, smelling*; he relishes delicious food, is pleased with sweet sounds, admires beautiful objects, and learns the features of his friends. As his intellects expand and he improves in knowledge, he prefers his acquaintance, dreads the approach of strangers, smiles when pleased, and screams when afflicted with pain; receives, with expressions of joy, the toy which is agreeable, and thrusts from him, with resentment, the object which he hates. Do any or all of these natural, infantile actions, evince any moral character, properly so called? If they evince either virtue or vice, must we not allow more grades

of moral existence than we now do? Do not other animals, at *three* or *six* months old, exhibit as much moral principle, as a child of the *same* age? Do they not manifest pleasure and displeasure, attachment or anger, much in the same manner? Do you say, the child is proud of praise and exhibits shame when reproved? And do not many other animals exhibit the same, to an equal degree? The actions which belong to early life; and most of all others, are not, in our opinion, properly descriptive of moral character. Our love of life, the preference of happiness to misery, inclination for society, partiality to parents and relatives, the opinion we form of objects presented, and a thousand nameable things, in which, a considerable part of our lives appear, are not, necessarily, either virtuous or vicious. On the other hand, our distaste for certain objects, dread of solitude, disgust at insults, antipathy to certain animals, hatred of offensive behavior, and many other things, are equally undescriptive of moral character. Other creatures have, in their degree, similar feelings, pleasures, antipathies, affections and tempers, and are not morally accountable. Moral faculties must be in exercise to constitute, even in the lowest degree, moral character. *Consciousness*, or the theory of right and wrong, must precede accountability. It is the main-spring of moral nature, and according to its perfection and strength will be the virtuousness or viciousness of our actions. It matters not whether it is *innate*, or produced by the *discipline of the mind*. This consciousness or knowledge of what is required, and what forbidden; or what is virtuous and what is vicious, is the criterion of accountability; and the first act we perform in violation of such conviction, constitutes a sinful character, though perhaps in the lowest degree. Now the *first* such act or sin, could not be the effect of a preceding moral evil, in us.

But should it be asked, whether we should violate such conviction unless *disposed*; and is not that *disposition* a sin? We answer: if by disposition, he meant an *evil intention*, a moral action, we allow it is sinful; but then we must recollect that the *first* such intention, could have no *precedent*. But if by disposition be meant, a law of our nature, or an unavoidable passion which the Author of our being has made indispensable to rational existence, we con-

ceive it would not, necessarily, be sinful. It would no more be a moral evil, than the *strength* of a murderer's arm, or the *fingers* on the hand of a thief. That such a disposition is not necessarily sinful is evident, from the consideration, that sin is a moral action ; and, therefore, no *sin can precede the first such act* ; and nothing is *SINFUL*, without sin. A passion or disposition may exist, and, through a concatenation of circumstances, become the cause of wickedness, and yet not be sinful in its original and detached character. Thus, a man may be in want of *money*, and have a disposition to obtain it, and it is no sin ; though in the end, it may be the cause of a sin's being committed. If it be argued, it is sinful, because, had it not existed, a sin would not have been perpetrated ; it may be replied, with equal propriety, that *every thing else* is sinful, which, not existing, sin would not take place. Hence the *law* would be sinful ; for where there is *no law*, there is no transgression. Reason or common sense would be criminal, for it is the *sine qua non* of our accountability. A want of this world's good and a disposition to obtain it, *may* both exist, and no sin be committed. Suppose a man thus situated, knows it is *right* to deal justly, and *wrong* to defraud, nevertheless, flattering himself that the more speedy and certain accomplishment of his object, by circumvention, will, on the whole, be preferable, he violates the law, designating right and wrong, and commits a crime. Now the original *disposition* to accumulate property, was sinless ; but the *choice of a means* to obtain it, was sinful : it was disobedience to a requisition, *known* to be *morally right*. Actions are not morally right and wrong because man knows they are so ; but he knows it, because they *are such*. All our knowledge is predicated on pre-existing realities. So far from preferring the real difference of moral actions, at least, so far as respects ourselves, we should doubtless have preferred to have them all right. No man would have known sin, if a law, or the law had not said, "thou shalt," or "thou shalt not." Where no law is, there is no sin. Our knowledge of moral good and evil, whether imperfect, or perfect, is not the *law* to which we are amenable ; but our accountability is proportionate to our knowledge of a pre-existing law, which fixes the discriminating line, between virtue and vice. Man's

capacity enables him to understand the law, of which God is the Author.

The next step, therefore, in pursuance of the illustration of this hypothesis, is, to compare it with the account of the introduction of sin, as it is learned from the Scriptures of truth. If there be an agreement, we may rely on our system as being correct in principle, however numerous and plausible the objections against it, or feeble our abilities to stand in its defence. If it essentially disagree with that account, we must, as Christians, abandon it at once.

The reader is requested to open his Bible, and carefully read the 2d and 3d chapters of Genesis, and candidly judge of them so far as relates to the introduction of sin. The account appears to be this :

After man was formed of the dust of the ground, he remained innocent, to say the least, till he was influenced to transgress the command of his Maker. His capability of *knowing* "good and evil," *preceded* that knowledge; and the knowledge of right and wrong existed previous to his sin. And further; when his Maker *prohibited* the tree of the knowledge of good and evil, man possessed no moral character; that is, we are not informed that he was either virtuous or vicious, obedient or disobedient.

Even after the formation of Eve, they were both innocent and unsuspecting as the lambs of the field. When the Serpent (whatever it may represent) attempted to seduce the sinless Eve, she candidly *opposed* the temptation, by a recurrence to the *prohibition* of her God; which was a *moral act*; that is, an act in reference to the *command* of a *Superior*. This shows that she was capable of understanding the prohibition, of comparing it with the temptation, and of *relating* her views to the seducer; and that she knew it was *right* to obey, and *wrong* to disobey. Had the case been different, she would not have related to the Serpent, the *liberty* granted, and the *interdiction* enjoined, by her Maker. To succeed in the temptation, the Serpent did not *deny* what Eve *knew*, and had so *accurately* stated; but availed himself of the argument, that by a participation of the forbidden tree, she would know *still more*; and, not only be conscious of right and wrong, "but be as gods, knowing *good and evil*;" that is, the effects of virtue and

vice. The *deception* did not consist in being blinded concerning the moral character of the deed, but, in relation to the *consequences* which would follow. Persuaded that "the tree was good for food, *pleasant*, and to be *desired* to make one wise, she did eat." Hence she was so far deceived as to see the good and desirable qualities, *without discovering the evil*. The moment the command was violated, the evil was realized, in a measure. The difference between the moral virtue of resisting the temptation, by referring to God's command, and the vice of yielding to it, formed a woful contrast. *Guilt, shame, condemnation and fear of death*, of which nothing before was known, were the consequence. Conscious of what was *required* and what *forbidden*, upon the brief plan which was revealed, the *first act* of disobedience formed a *sinful character*. This account harmonizes with the experience of mankind in general. The *first act* for which we recollect of feeling *condemned*, was the effect of a similar deception; but *not* of our *ignorance* of what was *right* or *wrong*, in relation to the requirement transgressed. We may be sorry for doing mischief, through ignorance; but not guilty. We indulge ourselves in the commission of sins, after we have the knowledge of good and evil, or the rewards of virtue and vice, under the deceptive expectation of escaping the consequences.

This doctrine agrees with the scriptures of the New-Testament. "For where no law is, there is no transgression." Rom. 4. 15. "Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law." I. John 3. 4. "The Gentiles—having not the law, are a law unto themselves." Rom. 3. 14. "*The law was added because of transgression,*" of a *previous law*. A knowledge of the requirement is indispensable to its violation. To commit an infinite sin, infinite obligations must be imposed, which cannot be, without infinite abilities, knowledge and means. To require an infant to exhibit the ingenuity, which would do honor to the meridian talents of a Franklin, is more consistent with justice, than to demand of worms of the dust, obedience to a law, infinitely above their capacity. It would require a miracle to make a rational being amenable to a law, which he never had the means of understanding. From which the inference is unavoidable, that sin, properly so

called, is the violation of what we know is right, just or reasonable ; and the first such act, is the first sin ; *previous* to which, that being was *not* a sinner. Therefore, we are not sinners by nature, properly speaking ; but sinners by PRACTICE. " He that hath ears to hear, let him hear."

UNDERSTANDEST THOU WHAT THOU READEST ?

THE Missionary Cause has excited great attention both in Europe and America, and has been patronized by some of the greatest and best of men, as well as those of an opposite character. Confident that we misunderstand the principal object of the Societies, or that the measures adopted are premature and preposterous, we take this method to ascertain facts, that we may co-operate with our brethren, in the promotion of every benevolent and well-timed enterprise.

In reading the sermons, addresses, reports, letters, and miscellaneous intelligence of the day, concerning the Missionary Cause, we are led to form this conclusion ; viz. That the writers mean to be understood, that these Societies are formed for the Salvation of immortal souls, who would forever perish but for the interposition of Christians : That all the Heathens, Jews and Mahometans that do not enjoy the benefits of Christianity in this life, and meet with a saving change before death, will be forever miserable in hell. And also that those Colleges which they found in foreign lands, the sermons which they preach and prayers they offer, prevent the future endless wretchedness of those for whom Christ died.

We should proceed to prove by their express words that we have correctly understood them, but we presume no man will need such proof. They go so far as to state the probable number of *dollars* and *cents*, that will be adequate to the salvation of an *immortal soul*. Now as this is not making "merchandise of you," would it not be well to press the question, "Understandest thou what thou readest ?" Does the hearer understand his minister when he uses such language as the following ? "The silver and gold which you now contribute to the support of this Insti-

tution (*Bàngor*) will come into remembrance in the day of judgment, and be the means of increasing your glory in the regions of the blest. Yes, I repeat it, those who have been redeemed from eternal perdition by your silver and gold, will hail you, in heaven, as their benefactors on earth, and ascribe their deliverance from hell to your faithfulness, zeal and liberality. How much ought you then do, for the salvation of those souls that will be required at our hands, at the last day ?” To say nothing of the careless and indifferent manner in which these things are *read* from the pulpit, and the little impression they make on our feelings, shall we not seriously inquire, whether we really understand them ? Would it not be well to open our *eyes*, at least, and ask the pious Doctor, “ Understandest thou Dr., what thou readest ? Dost thou mean to teach us, that *silver* and *gold* will save immortal souls, for whom Jesus died ?” Let us propose a few sober and important questions.

1. Do they mean that the millions who have died in Heathen lands, without an opportunity of believing, will perish forever ?

2. Do they really believe God had *an elect number* among them, that will suffer forever, that might have been saved by Missionary labors ?

3. But if he had *no elect ones* in the Heathen nations, in ages past, of what avail would it have been to send them Missionaries ?

4. Which part do they expect to redeem from endless misery, the chosen, or reprobates ?

5. Is there the least danger that the elect will be finally lost, or the least possibility for the *non-elect* to be saved ?

6. Could all the saints on earth or in heaven *save one* of them, who, God *foreknew* would be miserable ; or can all the powers of darkness *prevent* the salvation of them, he *designed* to save ?

We solicit direct answers to these important questions.

When it is made incontrovertibly evident, that any means which we can use can prevent the endless sufferings of a fellow-being, shall we be found drowsy and indifferent ? O merciful God ! O Jesus of Nazareth ! Has the salvation of immortals been neglected in Heaven, and left to the liberality of sinful worms, and shall we *also* be indifferent ? No !

rather would we rush to their relief, by selling all we possess ; or grasping our all, leap into the " Missionary Box," exclaiming,

" Here, Lord, I give myself away

"Tis all that I can do !"

Let us all be burnt as heretics, if when we are convinced our silver and gold would redeem one soul from endless misery, we would not bestow the whole ; or, even as gladly leap into an *ocean of flames* to grasp and save one soul, as do the most zealous Missionaries embark for India, or " sail" at home, on the stormless " Missionary ocean," of which " every cent," contributed for Missionary purposes, " is a precious drop," and the annual income of each society, a *STREAM*. Let the tongue cleave to the roof of our mouth, if with those sentiments, we should so preach (read) that the doctrine of hell-flames should *freeze* on our lips, or *fall in flakes* on the heads of a drowsy audience !

COMMUNICATION.

MR. STREETER :

Though I do not belong to your meeting nor often find it convenient or proper to hear you preach, yet, I have faithfully read the numbers of your publication, and to my great satisfaction. As I have expressed my opinion of the work to some of my friends, they have desired to read for themselves ; and even among those of the greatest tenacity, the only real objection to it, is, that you " say nothing of conviction, conversion and reformation ;" and as these things are uniformly held up, in the New Testament, as essential to the Christian profession, they conclude you reject them. They would be willing to own you as a Christian, if you confessed and maintained these points. Now, Rev. Sir, I would suggest the propriety of devoting a part of your paper to an illustration of those subjects. Knowing that the New Testament is full of them, nor doubting your belief of that Book, I have ventured to oppose my friends, almost to altercation, and assert your assent to conviction, &c. By condescending to notice this, you will render your pamphlet more interesting and useful and confer a real favor on your

FRIEND.

REPLY.

The Editor is happy to acknowledge his obligation to his "Friend" for the above communication, and assure him of a most cheerful compliance with his very candid and unassuming request. One favor, however, he solicits of "Friend," and that is, that he would ask those tenacious people, whether they presume we deny the importance of conviction, &c. because those *words* are not found in our numbers, or because we have not made these points the subjects for illustration. The former we are sure it could not be, if they had read with suitable candor; for we have used those *words*, *ten*, *yea*, an *hundred* times oftener, than they are in the New Testament. Those who are not possessed of sufficient biblical information to be already convinced of this, may easily satisfy themselves, by reading both, and collating the words, conviction, conversion and reformation. If they think we have not contended for a genuine reformation, let them but candidly peruse the "Short Sermon" in the last number. We fear the subject is treated too evangelically, and points with too much truth at the heart; to be read, without shutting "the mind's eye."

CONVICTION, CONVERSION, REFORMATION.

Professing to believe in the necessity of Conviction, Conversion and Reformation, to constitute an experimental Christian, we shall pursue a course in exhibiting our views, to which the sincere and enlightened will not object. Instead of appealing to the opinions and imaginations of professors, to be stunned with the vociferations of each sect, claiming to themselves the apostolic doctrine and experience, we shall come directly to the Bible; willing to be tried by that standard, and, if found wanting, bear the inscription, "MENE, TEKEL." Those who are unwilling to abide this trial, must, like empty vessels, be considered more *noisy* than *ponderous*.

Will the reader believe, when we inform him that the word, *conviction*, is not found in our translation of the Bible? As much as is said and written, about "being under conviction," "ever since conviction," "how long did his

conviction last," "a convicting sermon," &c. we find no such words in Scripture. Neither *convict*, *convicting* nor *conviction* are so much as mentioned in the volume of inspiration. Why have we not as good reason to presume, that neither the inspired writer or the translator embraced these doctrines, as that Christians of the present day, do not, because half their writings are not composed of those words? Should these remarks "provoke each other" to a more careful perusal of the inspired writings, our reward will be certain.

The word, CONVICTED, is once used, and as follows : "And they which heard it, being *convicted* by their own conscience, went out one by one, beginning at the eldest, even to the last." John, viii. 9. Look at the connection, inquirer ; and as this is the only place where the word is found, you can dwell upon it for a moment. What did the preacher say which had such an operation? What was that *convicting discourse* about? Was it a declaration of endless torments? What did it say about *electing* grace? How much difference did it make between "us" and "them?" O, that we could have more such preaching and prevent people from *throwing stones*. They were convicted by their *conscience* or *common sense*, by, or in which, all conviction is wrought that is of any essential service.

To *convict* is to *convince* ; therefore, every man is convicted of sin when convinced he has committed it. If a neighbor defraud another, and is convinced of its malignity, he will always be under conviction when he reflects on the same. *Idiots* have no conviction, because they have no conscience or common sense, and are not accountable. To *convict* people of sins they never committed, and have them *repent* of crimes by the *gross*, and have one conviction and conversion, answer for life, is doubtless an invention of priestcraft, and favorable in the end to the greatest dissimulation. Conviction is necessary as long as men commit sins. There are different degrees to the poignancy of conviction, corresponding to the nature of the crime, or the views we have of it. It is by no means certain that men are not convicted of iniquities, because they do not forsake them. Could we see with the eye of Heaven, what a bleeding, writhing and groaning of spirits we should behold,

even under a mask of mirth and the sanctimonious grimaces of religion. It is efficacious only when it reaches the understanding, giving virtue a rational preference to iniquity.

CONVERSION.

The word **CONVERSION** is used but once in the Scriptures, and denotes the prevalence of Christianity among the Gentiles, "Declaring the *conversion* of the Gentiles." Acts, xv. 3.

The word, **CONVERT** and its *derivatives*, is mentioned about *twelve* times, and is sometimes to be understood of a *turning* from one doctrine to another, and sometimes of a change of moral character. To Peter it was said, "When thou art *converted* strengthen thy brethren;" Luke, xxii. 32, which related to the doctrinal change with which he met, by the "great sheet" thrice let down from heaven. Acts, i. Again; "if any of you do *err* from the *truth*, and one *convert* him," &c. James, v. 19. This conversion is produced by the persuasion of a brother.

When we read, "Except ye be *converted* and become as little children, ye shall not enter the kingdom of God," and "repent ye, therefore, and be *converted* that your sins may be blotted out," we are to understand a change of disposition or moral character. Matthew, xviii. 3, and Acts, iii. 19. The alteration should be read to correspond with this definition of conversion. When we behold a child-like teachable disposition and a voluntary return from iniquity, we may consider the conversion from above. It is synonymous with turning from wickedness to learn of him who is meek and lowly of heart, by which iniquities are "*blotted out*." Whenever men transgress, they need a conversion. When the Church departs from the Lord, may "Zion be redeemed with judgment, and her *converts* with righteousness." Isaiah, i. 27.

REFORMATION.

Reformation is once mentioned in the Bible, and imports the abolition of the forms and ceremonies of the Mosaic law, by the introduction of pure Christianity. "Which stood only in meats and drinks, and divers washings, and

cernal ordinances, imposed on them till the time of *reformation*." Hebrews, ix. 10.

The return of the Israelites from idolatry and sin, is, in Leviticus, xxvi. 23, expressed by the word, "*reformed*." Hence we see the obvious meaning of a reformation, is, to be made better in principle or practice, or both. Because we are assured two men have reformed, we are not to infer a similar change ; one may reform in his conduct, the other in his principles.

Doubtless this biblical account of conviction, conversion and reformation will greatly disappoint many readers. Disappointed that the words are so unfrequently found in the Bible, and that the doctrines partake no more of the marvellous ! These points, we learn, are by no means peculiar to christianity ; they are held in different modifications, in all religions. All have their requisition and prohibition, transgression and conviction, conversion and reformation, according to their views of right and wrong. Christians use these words in various senses. When a nation, Jew or Heathen, embraces Christianity, they are said to be *converted*, though they will then need an individual change of moral feeling. The *reformation* in the sixteenth century, respected *doctrines*, altogether. Even the reformers themselves stood in need of a reformation. The conversion of Constantine the Great, related to his faith ; for who believes *he* was *converted* from his sins, who dared not be baptized till the hour of his death ? How many have pretended to see visions, or the cross in the cloud, or some other wonder, to be *honored* with conviction, conversion and reformation, while their hearts were in the gall of bitterness, and their hands dyed in blood. "Believest thou this ?"

IS HE A UNIVERSALIST ?

FOR THE CHRISTIAN INTELLIGENCER.

MR. EDITOR—Having understood you intended occasionally to expose to the world the conduct of those, who, with "heart and voice" have opposed the doctrine of

"Universal Salvation ;" I take the liberty to communicate what fell under my personal observation, and what is now generally known, in the vicinity where it happened.

Four years ago, a young gentleman (of Calvinistic sentiments) was employed as an instructor of youth in the second parish in Plymouth ; in which capacity, he acquitted himself with honor ; and at the expiration of his engagement, the committee, in behalf of the district, presented him with a certificate of having given "general satisfaction" to the people of said district. Among his applauders was a deacon, a dissenter from the church in that place, because their Pastor had changed his views respecting the Trinity. Two years after this, the young gentleman first mentioned visited the second parish in Plymouth, which was then in great confusion about religion ; there being what is usually termed a "reformation" among them. The scenes disclosed at their meetings I shall not attempt to portray ; although tales might be told, which would make decency blush. However, a few, not "totally depraved," waited on Mr. —, and expressed a wish that he would instruct their school the then ensuing winter : He replied, that if requested by the committee, he would : The committee were accordingly informed ; two of whom (the committee consisted of three) expressed their approbation of the man ; but the third, was the "pious deacon," who had heard that the young man, under consideration, had become a believer in the "common salvation" of all men. On this ground he opposed him, and on this only. He had no other possible objection ; as the gentleman's character was irreproachably good, and his literary acquirements more than competent, and had previously been highly applauded in that place. But the deacon, notwithstanding, by influence and intrigue, accomplished his object, and the young gentleman was rejected. Yes, reader, because he was an "Universalist," he was excluded from his rights in the community. Is not this holding in subordination "one sect or denomination to another ?" Had this instructor been a believer in the doctrine of "unconditional election and reprobation," no doubt this "pious deacon," would have employed him with pleasure. But because he believed God would be merciful to *all*, instead of a few, and that in "due time Christ died

for the ungodly," as well as the righteous; this "pious deacon" declares him as dangerous in society; and that he would be especially so among the youth of that place, if put under his instruction.

What, I ask, would such "pious" men do, if they had power? Would not the horrors of an inquisition, which, is at length driven from Europe, find an asylum in this "land of Gospel liberty?" And would not the tragedy of *Sevatus* be re-acted, by these devoted followers of the reformer? How much better is such religion than Mehometanism? And do not its supporters maintain it in the same way, to the full extent of their power? These are the men who profess to be followers of the "meek and lowly Jesus;" that Jesus, who said to his disciples (when they told him they saw one casting out devils, and forbade him because he followed not them) "forbid him not, for he that is not against us, is for us." But it is doubtfull, whether even our Saviour himself could escape the anathemas of these "demonstrators of the right," if he should now appear on earth, with sentiments differing from those of their leader, the celebrated John Calvin.

Whether the doctrine of the final restoration of all things be true, or not, is not now the question: but this *persecuting spirit* I consider unfriendly to the cause of religion, and therefore, think it ought to be exposed to the view of all, that it may be "cast out, and trodden under foot of men." They may "pay tithe of mint, annise and cummin;" yet so long as they omit "the weightier matters;" among which I shall reckon "charity, which suffereth long, and is kind" they are "become as a sounding bras, or a tinkling cymbal. "And now abideth faith, hope, charity, these three; but the greatest of these is CHARITY.

New-England, January 2, 1822.

THE EDITOR'S APOLOGY.

The following extract and reply would not be published in this work, was it not conceived to be the most proper method that can be taken, to correct erroneous impressions among the candid, liberal Christians, in this vicinity, and

let our readers know generally, the employment of many in this place, who profess to have met with a *change of heart*, as taught in the scriptures. We are happy however to state, that we believe there are many pious, peaceable Christians, in the Church from which the following untruths originated ; and those too, who are much mortified at the conduct of those *run-about*s. Whoever has heard the Parson of that parish in his severe and lashing animadversions of his Church, is doubtless convinced that he is not only *opposed* to such reprehensible conduct, but is sensible there are many who *deserve* chastisement. Neither would the innocent and pious part of the Church, be willing to have the *infamous tailors* and *hawkers* lashed, as "with a scourge of small cords," over their shoulders, unless they knew there were such among them. If this be considered uncharitable, and either the *minister* or any of the *respectable* part of his Church, will give it as their opinion, there are none such, a recantation shall appear in our next. We make these remarks that the whole of them may not be censured.

EXTRACT.

"When you preached here (*Westbrook*) we understood you to hold, that we must be born again and be holy, in order to be prepared for heaven ; and all denominations understood you alike. But when we are in Portland, our *Calvinist* brethren tell us, you deny *all revealed* religion, and say men are naturally good enough ; deny there is a devil, hell, or *any change of heart*—and, even go where people are under conviction, and *offer them money* to buy them off, &c. and that most of your society have *denied the doctrine*, and they should think you would leave off preaching."

REPLY.

The editor has no doubt that the above, and many other equally groundless things have been reported, and that some people of small privileges will be frightened by them, and be leard to say many things of which they will, hereafter, be both ashamed and sorry. But those "*busy bodies*" know not what they are doing ; they are only preparing the way for the greater spread of truth, by leading people

to inquire ^{and} look the more carefully into their doctrines; and ~~on~~ making work for repentance for themselves. They would be very unwilling to see a *circumstantial history* of their own proceeding, for *twelve years past*. Our prayer is, "Father, forgive them, for they know not what they do." The people who report such foolish untruths, have never heard the Editor *deny* the necessity of the new-birth, that there was a *dévil* and hell, or offer money to prevent conviction for sin; and it is not probable they have candor enough, either to hear him preach or converse, or read his writings. Is it not evident, they speak of the things they *know not*, and testify of what they have *not seen*? The character of those *walking bundles of silk*, is thus drawn by the pencil of Paul:—"And withal they learn to be idle, *wandering* about from *house to house*; and not only idle, but *TATTLERS* also and *BUSY BODIES*, speaking things which they ought not." I. Tim. v. 13. Now our friendly advice is, since "whoso hateth his brother is a murderer," that they so conduct as "not to suffer as a *murderer*, or as a *thief*, or as an *evil doer*, or as a *BUSY BODY* in other *MEN'S* matters; "adorning themselves in *modest* apparel, with shamefacedness and sobriety: not with brodered hair, or gold, or pearls, or costly array, but with *GOOD WORKS*!"

Had we *ever doubted* the existence of a devil, we should now be convinced of our error, or that these *religious gypsies* have "run before they were sent." Though "he was a liar from the beginning," by his sending them to describe *fortunes* in "the world to come" of which *he* and *they* are alike ignorant, and of which he is not the ruler, we think the "Prince of the power of the lying breath," does not exhibit so much wisdom as he did formerly. Either his *head* is *bruised* so as to produce derangement, or he is old and superannuated and has revealed to "Delilah his secrets," or committed *his* treasure to "the weaker vessel." In either case he ought to be *impeached*.

If there be no *hell*, why do our enemies "weep and wail and gnash their teeth?" If they are not "tormented with the stream of fire and brimstone" "which is poured" upon their heads, when assembled "in the presence of the holy angels and of the Lamb," pray tell us who is? It cannot injure those who are not there; consequently, those whom

they say, are forever banished from his presence, will not drink fire and brimstone in his presence. Every man is in hell when he feels the guilt of sins; other hells are as harmless as "the burning fiery ^{furnace} oven, into which, ^{the three men were} Daniel was cast, though raised to the seventh degree of effervescence.

(Daniel VI)

That any of our society has apostatized from the faith, is beyond our knowledge. It is believed that some of the "great men" of the 2d parish did exhibit so much craft, as to make a delirious man say, That he had some doubts. Had he been "in his right mind," the net of questions would have bound him, as a spider's web would hand-cuff a Sampson.

Why should it be thought advisable for me to leave off preaching, if it convinces people my doctrine is untrue? It must be those who hear that become convinced. That being the case, it is thought best to continue preaching; for the people are very attentive, and exhibit the greatest desire to know "the whole truth."

That we offer money to buy off from conviction is too ridiculous to be mentioned. None but a Calvinistic dandy would have the unblushing impudence to put such a fortune-book into the mouths of "the busy bodies."

The doctrine of the new birth is an essential article in our preaching. Christians of generous feelings, of all persuasions, know we defend it, and those who have heard will testify to this truth. We hold to the new-birth according to the following Scriptures. John i. 12, 13.—III. 3. I. Peter, i, 22, 23. I. John, III. 1, 2, 9. IV. 7, 8. V. 1, 2. But this is putting away the heart of stone, or stony heart, and taking a new one. Ezekiel, xxxvi. 26. Now those who pretend to have exchanged hearts, and yet have the stony heart, are surely mistaken. There is a difference between exchanging hearts, or giving up the old one and receiving the new, and having the heart changed. If they have both hearts, they are double hearted, according to Psalms, xii. 2. "They speak vanity every one with his neighbor: with flattering lips, and with a double heart do they speak." Of this description there is a busy multitude. Though the words, heart and hearts are used about a thousand times in the Bible, there is but one place, we believe, where a CHANGE OF HEART is expressed, and that is as

follows, viz : " Let his HEART BE CHANGED from a man's, and let the *heart of a beast* be given unto him." Daniel, iv. 16. Now we have no doubt but those who have circulated the reports, which elicited these remarks, *have met* with that *change of heart* ; for by their fruits we know them. When the time has come that our proud and haughty enemies are humbled, we pray God *with all our hearts*, that their *sins may be forgiven*, that we may *unitedly* bless the most High, whose kingdom is from generation to generation.

" PIOUS FRAUDS," A MIRROR.

In Bucks Theo. Dictionary. p. 393, we have the following ; " PIOUS FRAUDS are those *artifices* and *falsehoods* made use of in *propagating the truth*, and endeavoring to promote the *spiritual* interests of mankind. These have been more *particularly* practised in the church of Rome, and considered not only innocent but commendable." So it appears they have not been confined wholly to the church of Rome, though *more* of it has been practised there, than in other churches ! But was the Doctor to write again, and without prejudice, it is questionable where he would see most of those *pious practices*. There is much artifice now used, and many falsehoods circulated among those who *profess* " to propagate the truth and promote the spiritual interest of mankind." By what name shall we better describe the following conduct, than by *pious frauds* ?

Pious Preachers profess to believe that God has a *chosen number* in the human family, whom he *foreordained* for eternal life, and has, in covenant, given them to his Son, and that no one can pluck them out of his hands ; and yet they pretend that they are hourly in *danger* of dropping into hell ; and the *preachers* pretend they cannot sleep, being so alarmed for their souls.

Pious people, converted under their preaching, believe they *were chosen* in Christ from eternity, and yet, they shed crocodile-tears, in relating a *pretended* narrow escape from endless misery !

Pious men go about "from house to house" to chastise people for "proving all things, that they may hold fast what is good;" and *threaten to withhold the hand of charity*, if they go "to hear what the babbler has to say!"

The pious of both sexes that pretend to have *new hearts*, and "follow him who was born in a manger," discourage *strangers* from going to a certain meeting, as far as possible, by telling them the Society is made up of the most infamous and abandoned characters. If these be "*pious frauds*" we hope some of the *pious* people will look into this MIRROR.

DEDICATIONS.

We are happy to learn that during the last season, no less than SEVEN new and commodious Houses, for public worship, were DEDICATED to the service of God, in the Commonwealth of the General Convention of Universalists. One in Roxbury, Milford, Westminster, Brookfield, *Mass.* one in Otsego, Madison, *N. Y.* and one in Portland, *Me.*

The House in Portland, was commenced by a few "*Israelites indeed*," and progressed with unexampled rapidity to its completion, which was short of *three months*. The utmost harmony and good fellowship prevailed, from the moment it was said "Let us build an house to the Lord," till "the chief corner stone" "was brought forth," at the DEDICATION; when we heartily exclaimed, "Praise ye the LORD, for he is good; for his MERCY ENDURETH FOREVER. PRAISE YE THE LORD."

Though "the sound of the axe, hammer and" almost every "tool of iron, was heard on the building," from *five* in the morning to *seven* in the evening, still, as great harmony was seen among the workmen, as at the erection of the Solomonian temple; and neither *violence* nor *accident* was beheld, to damp the ardor of "so glorious an undertaking." The master-workman and several of the others, were favorable to the erection of the house, and did themselves lasting honor, both for their assiduity and faithfulness, the display of ingenuity and economy, neatness and elegance; without the pageantry of *Pagodas* or the rusticity

of the birth-place of the Son of Mary. The building is *seventy-five* by *forty-six* feet, with a convenient gallery in front of the desk for the singers, and several pews on either hand. There is a well proportioned tower of an *hundred* and *thirty* feet in height, in which, is a sufficiently large and well-toned *bell*; for a considerable part of which, we are in gratitude indebted, to liberal and generous Christians in this place. That the intervening time, from the oaks, waving in the forest, to their making the beams of a completely finished house, in which the solemnities of Dedication and Installation were performed, should be less than *ninety days*, has been a matter of no inconsiderable surprise. But it only corresponds with the maxim, "United we stand; divided we fall." Long, very long may the brethren live, who erected that house, and those who worship there, and know "how good and how pleasant it is, for brethren to dwell together in unity."

On the 16th of August, it was religiously and solemnly DEDICATED to the worship and service of the one God, whose universal love is manifested for the salvation of the world, through one Lord Jesus Christ, and impressed upon the heart of every man, by the gift and influence of one Holy Spirit. The services commenced with an appropriate anthem, performed to the highest admiration of a numerous audience.

Our Rev. Br. BALLOU, of Boston, made the introductory and Consecrating prayer, in a manner, uncommonly devout, solemn and fervent. Rev. Br. STREETER, of Portsmouth, delivered the Dedication Sermon, from *Haggai*, chapter ii. 6, 7, 8, 9. "For thus saith the LORD of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the DESIRE of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts." The discourse was appropriate, ingenious, able and evangelical, and pronounced with that fervor and eloquence which left a most favorable and lasting impression on the hearts of a crowded, brilliant and respectable audience. Rev. Br. COBB, of Waterville, followed in solemn and fervent prayer.

In the P. M. Br. RUSSELL STREETER, was Installed over the Society in Portland. Brother BALLOU made the prayer, and delivered a DISCOURSE, from JEREMIAH, III. 15. "I will give you Pastors after mine heart, that shall feed you with knowledge and understanding." The arguments were cogent, the arrangement judicious, the subject appropriate and the oratory masterly. Many who were not present, were afterwards filled with admiration, by the relation of intelligent gentlemen, of the pulpit performances of the day. May we not say, as did one on a different occasion, concerning the Grecian orator, "What would have been their feelings, while sitting under the *storm of eloquence*." Br. STREETER made the Installation prayer, and presented the Hand of Fellowship; and Brother COBB closed by fervent prayer and thanksgiving. Mr. DAVIS and his respectable CHOIR, performed in a manner suitable to the importance of the occasion. "O, that men would praise the Lord for his goodness; and for his wonderful works to the children of men."

PUBLICATIONS.

Several interesting, argumentative and ably edited PERIODICAL PUBLICATIONS are now in circulation, devoted to the defence of the gospel of God, which bringeth life and immortality to light, unclouded with the horrors of eternal death or endless misery, viz :

THE UNIVERSALIST MAGAZINE, published at Boston, every Saturday, by Mr. *Henry Bowen*, of which the third volume is nearly out. Price two dollars fifty cents per annum, in advance.

THE GOSPEL HERALD, published at the City of New-York, every Saturday, by Mr. *Henry Fitz*, devoted wholly to theological discussion and inquiry; of the same size of the Magazine, though folded in a pamphlet form; of which the 2d volume is nearly completed. Price, as the above.

THE CHRISTIAN REPOSITORY, a quarterly work, by Rev. Br. *S. C. Loveland*, of Reading, Vt. each number containing *thirty two duodecimo* pages, the 2d Vol. finished in the next number. Price *fifty cents per annum*.

THE PHILADELPHIA UNIVERSALIST MAGAZINE, published at the city of Philadelphia, under the patronage of the Universalists in that place, and edited by Rev. Br. *Abner Kneeland*, their pastor. It is issued *monthly*, each number containing at least *thirty two* pages octavo; the *seventh* number of the I. Vol. being out; and the work "nothing more than the continuation of the Christian Messenger, which, having completed the second volume, is too well known to need further recommendation." Price, *two dollars* per annum.

THE RELIGIOUS INQUIRER, a *semi-monthly* work, published at Hartford City, Conn. by "gentlemen who have associated themselves for the promotion of Christian knowledge;" and edited by Rev. Br. *Richard Carrique*, now ministering in that city. Each number has *eight* pages, royal octavo size, and eight of the I Vol. been issued. Price, *one dollar* per annum.

The highest recommendation we can give a publication, is, to solicit our readers to examine it for themselves, with a full assurance, that in our opinion, it is worthy of a careful and frequent perusal. The above works are ably edited, and mostly devoted to argumentative and controversial subjects. They are the means of disseminating much christian light in our country, and are read by thousands who would otherwise descend to the grave, without understanding the principles of the doctrine we teach. Since other denominations are using unparalleled exertions to support the tottering system of Calvinian Theology, we hope our brethren will not be wholly unmoved, or suffer those useful publications to be discontinued. There has been some labor lost in unprofitable arguments with those, who have attempted to defend the eternity of hell-torments, by certain verbal criticisms. We hope our brethren will not spend *time*, which is *precious*, and paper, ink and labor which are costly, in answering men, whose maxim doubtless is, "DIVIDE AND CONQUER."

MISCELLANEOUS.

Annual Meetings. The GENERAL CONVENTION of Universalists, of the four New-England States and others, con-

venes on the *third* Wednesday and Thursday of September; the next meeting to be holden at *Warner*, N. H.

THE NORTHERN ASSOCIATION of Universalists, holden on the *first* Wednesday and Thursday in October; next session in *Barre*, Vt.

THE WESTERN ASSOCIATION, &c. holden at *Lee*, Oneida County, N. Y. the *first* Wednesday and Thursday in June next.

THE EASTERN ASSOCIATION, &c. next to be holden in *Turner*, Maine, the last Wednesday and Thursday in June, 1822.

THE NORTHERN OHIO UNIVERSALIAN ASSOCIATION, organized in September last, adjourned to meet at *Shalersville*, Portage County, Ohio, the first Wednesday and Thursday in September.

A semi-annual meeting, called the SOUTHERN ASSOCIATION, which convenes in December and June, the next meeting to be holden, in *Wrentham*, at the Baptist meeting-house, on the second Wednesday of June next.

A SOCIETY UNIVERSALIST was formed in *Providence*, R. I. last season, a lot of land purchased on which to erect a meeting-house, and *six thousand dollars* subscribed for its erection. Brother *MACE* of this State has been invited to preach with them next year, and, we understand, complied with their request. The Lord be with our dear brother, grant him grace and wisdom, that he may distribute a portion of meat to each hearer, in due season.

ANOTHER CHURCH. A Church has been recently organized, in *Roxbury*, (Mass.) under the supervision of Br. *Hosea Ballou*, 2d. their Pastor, called, "The first Universalist Church of Christ in *Roxbury*;" of which, the following is the "Declaration of faith;" viz :

"We believe there is one God; and that in the Scriptures of the Old and New-Testaments, he has given a revelation of his character, of the mission of his Son Jesus Christ, and of the duty and final destination of mankind. And we believe that the happiness of all rational creatures depends immediately on their obedience or holiness."

Though we admire the ingenuity with which the above "Declaration" is indited, that it should mean nothing more

than—*We believe the bible*, it would, nevertheless, be extremely gratifying to be informed, why that, in contra-distinction to others, should be named, "The First Universalist Church," &c. Do not the other Churches in Roxbury, believe the above declaration? We were of opinion that it should be called, "The First Universalist's Church," &c. Nothing is discovered, *peculiar* to our doctrine; or that could lead one to suppose that it was any other, than a church, formed by Universalists, without expressing their peculiar faith. To say, other Churches profess to believe more than the above, leaves room for queries; whether they profess to believe *more* than they profess to believe is in the Old and New-Testaments? and have they no ground to say the same of the new Church in Roxbury? We are entirely at a loss concerning the object, in making so indefinite a declaration of faith. But reposing great confidence in the talents and ingenuousness of our worthy Br. Ballou, 2d. and the elevation of moral character which that Church and society sustain, we seriously solicit an explanation of their views, in relation to that subject, to which publicity will be given, if requested. If it be the result of sound and prayerful deliberation, it may be the means of correcting many errors, and of doing much good, in other places. If these remarks do not deserve the reprimand, "What is that to thee?" we hope to receive an instructive answer; if they do, "let the righteous smite me, and it shall be an excellent oil."

Several other societies and churches have been formed within a year past.

QUESTION for the *Christian Intelligencer*.—Why did Christ die for us, if God was not unreconciled towards us, and unless we were condemned for Adam's sin? or how does it benefit us, if we suffer for our transgressions? and what were we redeemed from, if these things be true?

Asa Barton.

ANSWER. 1. Jesus died to manifest the LOVE of God, not his anger; and God was in Christ reconciling the world to himself—not himself to the world. Rom. v. 8. I John, iv. 10. II Cor. v. 18, 19.

2. There is as much need of being saved from our own

sins, as though another's were imputed and imparted to us. Matt. i. 21. Acts, iii. 19, 20, 21.

3. The death of Jesus, or the love of the Father therein displayed, will benefit man, by saving him *from transgression*, that he may *no longer deserve* to suffer, or his former sins be brought into remembrance. Acts, iv. 10, 11, 12. Rom. x. 9, 10. Heb. viii. 10, 11, 12. Ezek. xviii. 21, 22, 23.

4. Salvation from sin is a redemption or *deliverance* from condemnation and pain, which is the curse of the law. Psalm cxxx. 8. Titus, ii. 14. Gal. iii. 13. Matt. xxvii. 46.

SEVEN STRONG REASONS

FOR BELIEVING ALL MEN WILL BE SAVED.

"And be ready always to give an answer to every man that asketh you a REASON of the hope that is in you, with meekness and fear."

I. Peter, iii. 15.

REASON 1. Because both reason and Revelation teach that God is *good* and *merciful* to all men, created all things for his pleasure, and will accomplish his purpose in the dispensation of the fulness of times; and it is *neither good* nor *merciful* to create beings to be endlessly miserable. Ps. cxlv. 7, 8, 9. Rev. v. 11. Eph. i. 9, 10, 11.

2. God has but one WILL, and that he has *expressly revealed* in the scriptures, viz. He WILL have all men to be saved, and come to the knowledge of the truth; and he is unchangeable, and cannot, therefore, have any *other will*. I. Tim. ii. 4. Phill. ii. 13. James, i. 17.

3. God sent his Son into the world, to do his WILL, and suffer nothing finally to be lost; and with him was well pleased. John, vi. 38. xvii. 2, 3. Matt. iii. 17.

4. Jesus, in perfect obedience to his Father, gave himself a ransom for all men, tasted death for every man, and was a propitiation for the sins of the whole world. I. Tim. ii. 5, 6, 7. Heb. ii. 9. I. John iv. 10.

5. The WILL of God in the salvation of all, harmonizes with the Promises and Prophecies of the Old and New-Testaments. Gen. xii. 1, 2, 3. Gal. iii. 8. Acts, iii. 25, 26. Ps. ii. 8. xxii. 27. Isaiah, xxv. 6, 7, 8. Acts. iii. 20, 21. Rev. v. 13.

6. All rational, benevolent creatures would rejoice in the bliss of all men, and we are commanded to pray for all, and that God's WILL may be done in earth, as in heaven. I. John, iv. 20. I. Tim. ii. 1, 2, 3. Matt. vi. 9, 10. xviii. 19.

7. Since none but *evil demons* and *unholy men* are opposed to God's impartial, benevolent, *revealed* and perfect WILL, and the Devil and all his works will be destroyed, we ought to be willing to labor and suffer reproach trusting in the living God, who is the Saviour of all men, specially of those who believe. Rom. viii. 31, 32. Heb. ii. 14, 15. I. John, iii. 8. I. Tim. iv. 10.

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A BRIEF REVIEW OF DOCTRINES.

THE candid inquirers for truth, who have had sufficient opportunity to examine the statements of the different views of the plan of salvation, through a crucified Saviour, which appeared in the first and second numbers of this *Intelligencer*, are probably prepared to form an impartial opinion of their relation to each other, and to Christianity in general. That the reader may judge with greater accuracy concerning the justness of this review of those doctrines, he is requested to look them over again, and then give it a careful re-perusal.

The doctrine of Election and Reprobation, or Calvinism, included in the 8th and 9th pages, was followed by remarks, which we hope will also be again carefully perused.

The HEART of the scheme is, That God did from all eternity decree the salvation of *some* of the fallen family of Adam, viz. *his elect*, without any foresight of faith or good works; and did also fore-ordain the *endless misery* of all others, the *non-elect*, though no more guilty and hell-deserving, than the elect, for the display of his own glory, and the highest good of the universe. This plan precludes the possibility of the salvation of all those who are finally lost. Their endless misery was as certain, as the execution of God's own purpose. These observations do not misrepresent the system, or present it in unfair colors. We know that our Calvinist neighbors complain of unfairness, and pretend that their doctrine does not preclude the possibility of the salvation of all men. If their complaints originate in ignorance, we pity and forgive them; if they are designed to deceive the simple and unsuspecting, we abhor their conduct. We are asked, why we should appeal to Calvin's Institutes, in proof of their doctrine, in preference to modern

defenders of the same scheme. Our answer is, Because no man is a *Calvinist* that does not embrace the fundamental principles of *his system*. Besides, modern theologians are so crafty, and introduce the same sentiments, in so many different ways, that it would require far more labor to detect the sophistry of their reasoning, than to expose the cruelty of the doctrines they defend. But to silence, if possible, the cavils of some, and the chattering complaints of many, that their sentiments are misrepresented, I will here offer an extract from the great reformer of orthodoxy, in New-England, the Abbot Prof. in the Andover Institution.

"It is then altogether unreasonable to object to the declaration in the Catechism, that God has *"fore-ordained whatsoever comes to pass ;"* that is, that his *purpose* extends to *all events* in his administration." "These remarks are as applicable to the *purpose* of God, which is called *election*, as to any other." "God must have eternally designed to do just what he does in the present life, and what he will do at the judgment day ; that is, he must have *designed to save that same number of individuals.*" "Now God actually saves a definite number of individuals. He saves that *definite number*, and *no more or less*. He must then have *determined to do it.*" "*Divine grace* in the conversion of sinners is *distinguishing* ; in other words—of those who are *equally unworthy* of favor, and *equally deserving of punishment*, some are renewed and others are not." "Divine grace *actually makes a difference* among those who are *equally sinful*, renewing *some* and *not others*," &c. "That act of divine grace which, *so far* as the *conduct* of sinners is concerned is *wholly unconditional*, is the first formation of a holy character," &c. Dr. Wood's letters to Dr. Ware, pages 154—158.

Can any Christian be so blind as not to discover, that even according to Dr. Wood's refined, and in some measure reformed, or rather disguised system of doctrine, he still maintains that God designed and *determined* to save a *certain definite number of individuals*, and *no more* ; that they were *no less* deserving of punishment than those he did not mean to save ; and that *this salvation* was, *as far* as respected their *conduct wholly unconditional*, a sovereign act of God ? And will any creature that is properly called ra-

tional, in view of this doctrine, pretend, that those sinners might be saved whom God from eternity *determined not to save*? Will they maintain that God *fore-ordained whatsoever comes to pass*, and governs *all events* according to his *sovereign will*, and yet that *more or less* might be saved than the *certain definite number* whom he *unconditionally* converts? But we will not perplex the reader with the shifts and turns of sophistry, learned in the Theological Seminaries of the Calvinian stamp. The doctrine,

“ — is a monster of so frightful mein,
“ As to be hated, needs but to be seen.”

Every reader will doubtless object to the real doctrine of election and reprobation, as taught in the *schools*, and for the soundest reasons. But is there no danger of adopting another system, rather more plausible, but equally as fallacious. If we object to the doctrine because it asserts the salvation of a *part* of the world, wholly independent of *their works*, and leaves the others to perish forever in their wickedness, we should probably adopt the second plan, viz. That *Salvation is possible for all men, and certain to none.* (Page 13.) This scheme maintains that sinners are not saved because of any anterior decree of God, or because it was any more his pleasure to save a part of the fallen family of Adam, than the whole; but because *some are obedient* to the commands of God, while others remain rebels. Their *obedience* will be *rewarded* with everlasting bliss, or salvation from endless woe. But who can subscribe to this doctrine, when dismantled, and expressed without its clerical disguise? Is not this a salvation according to *works*? If we object to Calvinism because it maintains the salvation of a part, *not* according to works, we must, in order to be consistent, in this scheme, hold that it is according to the works of the saved. The path is extremely narrow, and we must go directly back or forward. If we say, God saves *some* sinners through Jesus, and it is wholly of him, why object to its being *decreed*? Is it not far more consistent with the character of God, to suppose he would act according to a prior purpose, especially, in a work of so much consequence as the salvation of sinners, than that he would not? And would it be *less his work*, because he *de-*

terminated to do it? If a part of mankind are saved, and God alone saves them, it must be because he was pleased to save *them only*; for he will do all his pleasure. On the other hand, if sinners are not saved, but punished forever, for not obeying according to their *ability*, it at least supposes that they had *ability* to affect their own salvation: which is the same as to save themselves. If the difference between this system and the other, be not because God works according to his decrees, neither because *some* men are saved and not all men, it must be on account of the greater *partiality* in Calvinism than in Arminianism. Then let us endeavor to ascertain the impartiality of the latter. Can it be on any other ground, than that God is *indifferent* to the salvation of men, after making it *possible* for all? If we say, God works in the saved, both to will and to do, to *submit* and to *obey*, then the question is fair, Would *they* have been saved, more than others, if he had not thus supernaturally influenced them? and is not the work as really his own, as though it had been decreed? Now, if Jehovah knew when he gave men existence that they would be endlessly miserable, unless he did supernaturally influence them to obey and be saved, and yet also *knew* that he would *not* thus save all of them, did he not also know that they would be endlessly miserable? and could he know they would not be saved, and yet make it possible for them to be saved? or, in other words, was it possible for that to fail, which infinite wisdom knew was certain to take place? If God knew that some individuals would be saved, he also knew *what* individuals; and if he knew their salvation was certain, he knew they could not finally be lost; and if he did not know it, when it takes place, God will know more than he did before! And further. If God had any design respecting his children, he designed them for the dooms with which they will meet, or he will be frustrated in his purpose. Will any one pretend that God designed men for that, which he knew was impossible? or will they contend that an event was possible, which God knew would never take place? This reasoning drives us to the following point, viz. Either to ascribe the salvation of *some* to God, according to his prior purpose, and the endless misery of the others to causes which they have no ability to prevent; or, what is worse,

we must acknowledge that God was *indifferent* in their salvation, having made it possible for all ; and left it to sinners to save themselves according to their *works*, or be lost forever ! If we are dissatisfied with this plan also, let us appeal to the third scheme, pages 50 and 51, and candidly decide, whether that is any more compatible with the real character of God.

That system differs in nothing essential, from the last, in relation to the saved ; but contends that to punish or torment the wicked endlessly, would be the height of *cruelty*, as it could not benefit them ; and to suppose that the righteous would be made more happy, by their sufferings, is to make them demons, and not saints. This doctrine maintains the *final destruction* of the wicked, which is surely more merciful than either of the other schemes. But is it not also deficient ? Was it not as easy for God to save all men, as a part, and is he *full of mercy* in the destruction of that capacity which is susceptible of endless happiness ? Is it not, at most, a kind of *negative benevolence*, or, a not doing worse ? If God be as merciful, as he is powerful, will he destroy forever, those whom he might restore, if so pleased ? If we say, he will not prevent the free exercise of their moral faculties, may it not be asked, whether it would any more destroy the agency of *all*, if God should save them by his grace, than it would that of a *part* ? If God can subdue some sinners, and not infringe on their agency, he also could all others. With him nothing is impossible which he is disposed to perform.

That He, who can speak, and it is done ; with whom the conversion and salvation of the whole world, is no more, comparatively, than the resurrection of Lazarus, should prefer the final destruction of many of his rational family to their restoration and ultimate bliss, is a supposition equally opposed by philosophy and revelation. The transition is easy and the consequence natural, to pass from this, to the *fourth*, and only remaining plan, viz. *The final restoration of all sinful intelligences to ultimate holiness and happiness*, and to ascribe the work wholly and universally to the Almighty Saviour, who is equally good unto all, and whose tender mercies are over all his works. Whether all events take place according to the predetermination of infinite

wisdom and goodness, is no longer a matter of controversy, if we are once convinced of the Paternal character of God, and of the equality of his design in the great plan of redemption. In this scheme, the *justice* of God is no less displayed than his *mercy*; since justice as loudly demands the uprightness and obedience of the creature, as any other divine perfection. If God can be just, and the Saviour of *some*, he surely would not be less just, in the salvation of *all* who were equally sinful.

Until the majority of Christians are freed from the soul-killing horrors of the doctrine of endless misery, that legitimate descendant of papal superstition and cruelty, it is hardly worth our while to be particular, concerning the certainty of immediate happiness at death. The question, which like Aaron's rod, swallows up all others, is, Will the misery of God's rational offspring be strictly endless? And are we not extremely happy, in being able to answer it in the negative? No reasonable argument can be raised against us. It is perfectly consonant to the benevolent desires of all rational creatures. No being in the universe can be injured, in the least, by that administration of the divine government, whereby the equal felicity of all men is forever secured. As well might we individually complain, because millions of others are now rejoicing in the light of the sun. The doctrine can by no means increase the depravity of the community generally, since it does not deny the faithful administration of rewards and punishments. It perfectly harmonizes with the noblest conception of the divine attributes, is the obvious sentiment of revelation concerning the will of our Almighty Father, has the cheerful concurrence of all holy beings, and is shown to be of divine original, by being the subject of almost every prayer which is devoutly offered to the throne of Grace. Should we hear a man pray that *all men* might *not* be saved, we should consider it the index of a cruel and unrenewed heart. Then shall we blush to acknowledge our belief in that system, which is so honorable to the character of God, exalting to the mediation of Jesus, perfect in the administration of justice and mercy, and conformable with the highest felicity of all created intelligences? Nothing but a palpable misunderstanding of the system can be the cause of that unabated

ing zeal, by which most *limitarian* professors are prompted to exhibit such violent opposition.

We do charitably believe that thousands of our brethren, of different denominations, do not, at heart, oppose this doctrine, though a mistaken prudence prevents their being its professors.

FOR THE CHRISTIAN INTELLIGENCER.

MR. EDITOR—I have been for many years a believer in the final restoration of all men to holiness and felicity. This doctrine I received, and have contended for, as far as I was able, on the ground of the mediatorial office of Jesus Christ, who is called “the Saviour of the world.” I considered our Lord in this character, because the scriptures so frequently speak of his “reconciling all things to himself,” and subjecting the world to his righteous authority. The preachers of universalism, whom I sometimes heard, used to argue against a limited salvation, from the scriptural declarations, that Christ died for all, and that it was the divine purpose, through his mediatorial work, to bring “every knee to bow and every tongue to confess that Jesus is Lord, to the glory of God the father.” They likewise contended, in opposition to those who maintain that all opportunity for salvation closes with the present life, that the empire of Christ extends into a future world, or at least that no evidence to the contrary appears in the Bible. In vindication of the idea, that wicked men may be restored to holiness and happiness in another life, I have heard Universalist preachers cite the promises made to Sodom and her daughters, that they should return to their former estate.

I had always supposed that these views of the doctrine in question were correct and scriptural. I had believed that repentance was a necessary process of mind, a mean to effect the sinner's salvation. Nor was it till lately, that I learned, that these ideas are considered by many as absurd, and that a different scheme is, by some, openly defended. According to the plan here alluded to, Jesus Christ saves those only who are made acquainted with his doc-

trine, by which they are delivered from all groundless fears of future misery, and made exceedingly happy in the prospects that lie before them. But as the number, who gain this knowledge in the present state is very small ; and as millions live and die, ignorant of Christ and his doctrine, and religion, he cannot be said to be their Saviour, and of course, the doctrine of the universality of his grace, of his dying for, and being the Saviour of all men is unfounded. You may perhaps conclude, that this deficiency is balanced by extending the dominion of Christ into the future world. This, however, does not seem to be the case. When the abettors of this scheme are asked concerning the state of such as live and die in impenitence ; they say that death delivers them from all iniquity, and they pass at once into glory and felicity ; and they rest the proof of this theory upon this declaration, " he that is dead is freed from sin," and consequently, say they, from misery or punishment. This doctrine, if I understand it, makes repentance unnecessary, it knows nothing of a moral, disciplinary process, by which to subject the creature to the dominion of the Saviour ; and it appears to exclude the agency of Jesus Christ from the salvation of all, who are not, in this life, made acquainted with his doctrine.

I have said, Mr. Editor, that my information, that this doctrine was believed, was recently received ; and you may wish to know what impression it made upon my mind. I will confess to you, that for reasons already advanced, it struck me with surprise. I found, that if this doctrine were true, we ought never again to call Christ the Saviour of the world, or of all men ; and that the work of subjecting the sinner to God, and transforming his soul into the divine image, is not to be attributed to the mediator, but is to be considered as the result of a physical law of our nature: Death delivers us from sin and misery. Surely, thought I, if this be the doctrine of the bible, I am grossly ignorant of that sacred book ; " I have not so learned Christ ;" and if to believe in this theory is to be a universalist, I am not of that order. Men may call me what they please ; perhaps I may be unable to say what I am ; I can however say what I am not ; I am not a universalist.

EUMENES.

The editor is not disposed to reply to "Eumenes," or enter into a controversy concerning the disputable point which he has so calmly introduced ; but to prevent, if possible, all unnecessary replies in future, would offer a few suggestions, which he hopes will not be misconstrued. The reader, including friend "Eumenes," is requested to pause for a moment, and see if we are not liable to labor under mistakes, in relation to each other's faith. Has not Eumenes misunderstood those Universalists, who, he thinks, do not extend the dominion of the Saviour into the future world ? Notwithstanding they deny all misery in that state, for crimes committed here, do they not also believe that all men are raised immortal, by virtue of their relation to Jesus as Mediator ? Do they not mean that those who repent, believe and are obedient, are *especially saved*, and have their reward in this life ; that such as enjoy the means without profiting by them, suffer punishment, compared with the others, and, in addition to similar physical evils, endure guilt or mental misery, rendering their condition much more dreadful than that of infants and idiots ? Do they not contend that a man who has abused the gospel and received his punishment, stands in the same relation to Jesus, as Mediator and Saviour, in a future state, that *he* does, who never in this world heard of his name ? If any of my brethren contend that men will be holy and happy at death, *independent* of their relation to Jesus, "the resurrection and the life," their creed saps the foundation of our holy religion. But if they duly appreciate the value of repentance for sin, faith in the Lord Jesus, and hope in immortality, and yet do not believe that repentance will be necessary when all propensity to evil is done away, or faith be useful when knowledge supercedes it, or that hope will be needful when all men are made immortal in the resurrection, we shall be indulgent towards them, till their fundamental error is fairly exposed. We think the Universalists are under the highest obligation to exercise gentleness and forbearance towards each other, while they are so violently opposed by those, who surely are of a different faith, and we trust, of a different spirit.

A BELIEVER TO HIS FRIEND.

You gave me a little sketch in your letter of a reformation in religion, which has taken place in your part of the country. I hope it is a reformation of mind and morals, as well as the tongue. Religion is a sober rational thing, when it comes from the exercises of a pure and good heart, and never fails to contribute to the happiness and respectability of the possessor. But a certain kind of noise and rabble is, what some crazy heads call religion, to which I shall leave others to give a name. In most instances, it is destitute of common sense, and in many of order, decorum, and propriety. These, not possessing the spirit of true religion, are never able to exhibit the external graces of internal goodness. For the works of God, in nature and grace are all allied, the effect never belies the cause, however, hypocrisy may, for a single time counterfeit. And it is so proved by fact, that very few turn out to be sober, pious Christians, who take it up in a kind of sudden frenzy. These, we generally find to have been of bad habits, and loose and abandoned in their morals. Their zeal generally comes from some sudden conviction of guilt, grounded on a hope, that, by a few fervent exercises of the forms of piety, they shall be able to efface the memory of former faults and frauds, and secure to themselves a sanctity of character, under which iniquity may be practiced with more impunity. If attacked on any deception of character, they never fail to appeal to their zeal and piety for conclusive proof to the contrary, and strike up a very fervent discourse upon religious subjects. This, for the respects most people have for religion, puts others to silence, and they escape their just deserts.

If such people have any idea of a God, it must be that of a Jupiter, who makes mean obsequious deportment, in his creatures, a divine grace, who sees nothing in the shades of night, and dispenses his rewards and punishments at noon-day measured by deep groans, a haggard phiz or a long face. These are pieties, I hope you never have nor will embrace. And here I wish you particularly to remark, that, when superstition gets into the head, it makes a man a strange creature ; but when the holy spirit takes hold of

the heart, how humble it lays the soul at the foot of the cross, stripped of all the filthy rags of self-righteousness.

Real religion is an internal manifestation to the heart of good, and enables christians to know, from the testimony of the spirit, that they are disciples of the same Jesus, whom they profess. Following these manifestations of God in the mind, they are lead, in every day's path and every step of life, to proofs of new assurance of his providence, goodness and grace. These are the professors, who honor their religion through life, and give unquestionable evidence of the reality of their faith at the close of life.

Some people pretend to get religion, by inquiring of others, what it is? But it is an easy question to determine, if any one knows any thing about it, but those, who go to its author for their religion. The same Spirit, who introduced it into the world, must preserve it, if it be kept. By taking it from others, we have it loaded with the shackles of forms and ceremonies. If we take it from the throne of grace, we have it a pure and divine principle. God never withholds his holy spirit from those, who ask for it, and never gives it those, who simply talk about it.

What I have sketched is only the outline of character. If you would get and keep religion, I would not advise you to go much to others, even ministers, to inquire what it is? But accustom yourself to the diligent reading of the revealed word, and, as often as doubts and difficulties arise, instead of inquiring the inventions of men, any farther than regards ancient rites and ceremonies, go in honest inquiry to the throne of grace, and, if you ask in sincere faith, you will never be denied all, which will be proper for you to know. If you do thus, while in the wilderness of this life, as oft as you are a thirst, smite the rock, which contains the waters of eternal life, with the rod of faith; a spring therefrom will never fail. It is needless for me to waste more of your time. If you have religion, I shall perhaps detain you from better occupation. If you have it not, it will be but a song to the ear and nothing addressed to the understanding.

PHILOS.

ANOTHER BLIND GUIDE EXPOSED.

A man who undertakes to instruct the world by elaborate works upon the different Religious Systems, which have been embraced and defended, at different periods and places, and yet is so bigotted, as to see only the dark side of his subject, may, with propriety, be called, *a blind guide*. Such is the character of Mr. *Adams*, the author of the "Religious World Displayed," or, what is worse, he is a wilful calumniator. This will be evident to every reader, possessed of any generous feelings.

In displaying the doctrine of the *Universal Restoration*, as he calls it, Mr. *Adams* at first appears to be candid, and states the subject as it has been defended; but he soon introduces a cruel misrepresentation. Among many others, who have either embraced or favored the doctrine, he justly reckons *Oregon*, *Bishop Newton*, the learned *Petitpierre*, *Whiston* and the famous *Dr. Priestly*, *Chevalier Ramsay*, *Archbishop Tillotson*, *Dr. T. Burnet*, the pious *William Law*, *Dr. Hartley*, *Dr. Rust*, *Dr. Chauncey* and *Mr. Winchester*; the *Mennonites*, the *harmless Tunkers* and the *Shakers*. He allows that those who embraced the doctrine, in the first centuries, were by *Augustine*, called, the *merciful Doctors*.

As though determined to poison the feelings of his readers against this weight of character and talents, he impudently subjoins the following:

"Nor need we be surprised that libertines and *Atheists* hold it, (that God will save all men) and that they strive to bring others over to their opinions."

But who will not be surprised that a man of common sense should write in such a manner? Could insinuations be more unjust and calumnious?

How can an *Atheist*, who disbelieves in the existence of God, hold the doctrine of *Universal Restoration* through the Lord Jesus? Is it not the weakest insult on the talents of all readers, to pretend, that men who *do not* believe there is a God, are *striving* to convince others that God so loved the world, as to send his Son to save all sinners? The insinuation comes about as near the truth, as we should, to contend that Mr. *Adams* was not blinded by education or interest, but wrote after the manner of candid impartial

historians. This insinuation is no more consistent, than we should be in the suggestion, that a blind man, who did not believe there was any sun, was much engaged in convincing people that the sun shone on all men, the evil and the good. We are under the same obligation to believe him, as we should be, were he to assure us in the first place, that he never had any father, and then *strive* to make us believe that his father sent him to college, to strengthen and enlarge his capacities, that he might comprehend the amazing fact, that an *Atheist* did *not hold* that God loved the world! O, the power of superstition! O, the blindness of Priests!

Mr. Adams thinks there may have been some in all ages who may have embraced the doctrine at heart, but did not dare profess it for fear of persecution. That is doubtless correct; and by the way it shows, what experience would lead us to believe, viz. that the professors of the Universal Restoration have ever been persecuted, and also, that the believers in endless torments have been their *persecutors*. Let him have all the honor which the concession affords.

He pretends that *libertines* and men of *corrupt passions* embrace the doctrine. But should we not inquire, whether no men of corrupt inclinations have espoused *his* doctrine? Did the church believe in Universal Salvation during the dark ages of superstition, wickedness and cruelty? Does he not know that the precious doctrine of endless torments, was as dear to the Popes and Cardinals, as the apple of the eye? And while our hearts bleed at the thought, let us in justice to truth ask, for what pretence the Inquisition was established; why every engine of torture was invented to torment heretics? Was it the believers in endless misery who were thus destroyed? No, reader; not a crime has been left uncommitted, not a deception unpractised, and no cruelty untried, among the defenders of eternal unmerciful torments! Unsatisfied with threatening their fellow creatures with endless hell-torments in another world, they have invented all possible plans for tormenting them in this world; and in the light of the very flames by which they perished, these *holy defenders of Orthodoxy* have perpetrated crimes, at which Sodomites would blush. It is an eternal truth, and must be proclaimed, that those who have been

most tenacious for the doctrine of endless misery, have also been the only wilful and wicked persecutors of others. And at this time, we find the same spirit, in a high degree, among those who call *themselves* Orthodox, and others by the names, Libertines, Unitarians or Universalists.

[We do not publish the following letter as a mark of disrespect for our Methodist friends, generally, or because we suppose they would descend to such scurrility as it opposes. But as the writer of the letter was once a Methodist preacher and is frequently attacked by them in an unfair manner, we owe the publication to him as a manly defence. The Editor takes no part in the subject, and is wholly unacquainted with Mr. Shaw and the people of his circuit. We have reason to believe the letter substantially correct, till it is contradicted and disproved. We hope it will be a warning to others, to desist from unfair abuse of a doctrine they do not understand.]

LETTER TO REV. MR. SHAW.

DEAR SIR—I had the pleasure of attending your meeting on Sabbath evening, the 3d instant, and was much surprised to hear your statements made against those, that profess to believe in the *final salvation of all men*, without bringing to your aid any passages of Sacred Writ, to support assertions, made in a very bold and uncharitable, not to say, in an unchristianlike, spirit. When we hear a person, and especially, one who professes to be a preacher of that gospel which brings *glad tidings of great joy to all people*, condemn any system of doctrine, taught amongst men, we expect he will back his declarations by the scriptures of divine truth; and when he tells us that the doctrine of the final restoration of all things, “spoken by the mouth of all God’s holy prophets since the world began,” sprung from the bottomless pit; that it opens the floodgates of wickedness and all manner of sin and iniquity, without any qualification or explanation whatever, we must conclude that he is wholly unacquainted with the doctrine he condemns, or does it out of prejudice, and is vain enough to suppose that his hearers will take *his words for truth*. “Search the scriptures,” is an injunction of him “who spake as never man spake.” And what do they tell us? “Judge not, lest ye be judged,” is the language of the Saviour of the world, and he came *not to condemn*, but to *save the*

world. He told his disciples to "go into all the world and preach the gospel to every creature;" and, by the gospel, we understand, GOOD NEWS—such as was preached by the angel to the shepherds. "Fear not, for, behold, I bring you *good tidings of great joy*, which shall be to ALL PEOPLE: for, unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." But the gospel has altered much since that day, if you preach it correctly; for you will have it to mean the *eternal misery* of at least one half of the human family. But you say, the doctrine of Universal Salvation is bad, because the most wicked and abominable profess to believe it! If all who profess to be christians, were really such, you might bring your argument to bear upon the doctrine of Universal Salvation. But did you never see or hear of a man, whom you thought to be bad, that did not profess to believe that doctrine? If not, have the candor to inform me for what purpose you have *society-meetings*, when nearly one half of the neighborhood are called together, to *accuse* or *acquit* a member? For what purpose are some of your quarterly meeting Conferences held, where letter after letter is read, deposition after deposition brought forward, from *one* to *twenty* or more witnesses called and examined, to accuse or acquit—who? why a *preacher* of the Methodist Episcopal Church in the United States of America! And for what are some of your brethren, not to say sisters, publicly *read out* of your society? For my part I have reason to suppose that all this is done on account of disorderly life and conversation, in those that are so dealt with. And if so, the Methodist doctrine sprung from the bottomless pit, according to your own theory, which you say is correct. You also observed that the wicked have *no hope*; but only an *expectation*. But for my part, I cannot conceive the difference between them, and had you have taken pains to have read the chapter following your text, you would have there found that they have *a hope*. But because their hope of happiness once disappoints them, does it follow of a certainty that it always will? even after they are brought to act from a different motive? If so, what encouragement have you to pray or preach? You prayed to God to convert souls the evening I heard you; and I hope you prayed in faith, for what is

not of faith is sin. But I presume there was none converted that night. Will you now give up, and say, I will pray no more. No, I am persuaded it is far from you so to think; but like Abraham of old, "who against hope believed in hope," still continue to pray for them. And I will appeal to the experience of every christian, if they did not once *expect* and *hope* for happiness in the things of the world and in sin; but they were disappointed; and if your reasoning is just, they are not christians now, and even you yourself must plunge the fiery gulf of eternal woe. If you are careful to examine, you will find that Solomon (whom you think to be a wise man in many respects) uses the words *hope* and *expectation*, as applied to both the righteous and the wicked. You also observed that it was a bad doctrine, for you never knew of a *reformation* under the preachers of it. Now, sir, I would candidly ask you, what you understand, or would have your hearers understand, by a reformation? Is it to come together to worship God, with a zeal without knowledge? to make his house a place of confusion, and to conduct in such a manner as would put modesty to the blush? Is it to profess that religion which is "pure and peaceable," and at the same time, be engaged in quarrels and disputes? Is it to profess that religion which "thinketh no evil," and, at the same time, speak against, and tell every thing to hurt and defame those that are their professed brethren? Is it to profess that religion which "forgives the faults of others," and, at the same time, exaggerate them in every manner? Is it to profess that religion which teaches us "to love our enemies," and at the same time, evince to the world by our actions and words, that we hate, even, our brethren? Is it to profess that religion, which teaches us to pray to God in faith "for all men, that they may come to the knowledge of the truth," and, at the same time, to send, as far as in our power, a part of the human family to endless pain? If that is what you call a *reformation*, I believe you, when you say, you "never heard of one under a preacher of Universal Salvation," and I hope in God we may never have one of that description amongst us! I should be extremely sorry to have the time of our preachers spent, as well as that of others, in endeavoring to settle and adjust the difficulties

that have generally, grown out of what many have considered reformati^ons; such difficulties as make every sincere follower of Jesus Christ, weep. In proof of this assertion look at the Circuit on which you now are;* ask those that now belong to the Methodist Society, and have for years, what they have to boast of, in all their reformati^ons. They may perhaps tell you, that they have some lasting monuments of it left behind, composed of hate, dissembling and discord; and one might with a degree of propriety suppose, (if he judged by their actions) that the people were Ishmaelites; for their hands are against every man, and every man's hand is against them; and they most certainly fulfil the following scripture, literally, which saith, "the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." This is too generally the picture presented us after what is commonly called a reformation. You likewise observed that the doctrine was not true, for the Psalmist said, "that the wicked should be turned into hell, with all the nations that forget God." Now, sir, if you will have the goodness to examine and see whom the Psalmist considered wicked—also, into what hell they were to be turned, you will find the passage very far from disproving Universalism. He expressly says, *all are wicked*, and that he was delivered from *the lowest hell*. If he was so delivered, can you say, the blood of Christ shall not cleanse from all sin? I think you cannot prove that the belief that "God is good to all, and his tender mercies over all his works," will make any of its professors worse than they were previous to believing it. It is an established principle among Methodists, and all other Christians, "that love begets love;" and if it is correct, the more love we discover in God, the more we love him; which is in unison with the words of Jesus Christ, that who had much forgiven, loved much; and the Scriptures inform us that "God is love." "And he that dwelleth in God dwelleth in love." But are we not deficient in that? do we always "reprove with all long-suffering," and search carefully for the beam that is in our own eye,

* Livermore.

before we attempt to pluck a mote from the eye of our brother? And now, dear sir, I suggest for your consideration, whether Jesus requires of his followers to forgive, and even pray for their enemies? If so, will he wreak vengeance on *his*, to all eternity? He requires us to be like him: but in this case, we should be quite different. Are we not required, as preachers of the gospel of Christ, to preach him, and him only? "to know nothing save Jesus Christ, and him crucified." Reflect for a moment, that we are the professed ambassadors of Jesus, and it is our business to persuade men to be reconciled to God. Then, sir, do not condemn others for believing *that* for which *you* pray daily; nor think that the Universalists "are sinners above all that dwell in" the Methodist Church.

I am yours in the bonds of the gospel.

Rev. Mr. Shaw.

ASA BARTON.

Paris, Feb. 4, 1822.

DOCTOR PAYSON AND MR. STREETER.

"Woe unto you * * * for ye shut up the kingdom of heaven against men;—neither suffer ye them that are *entering to go in*."

SAVIOUR.

"Stand by thyself, come not near to me; for I am holier than thou."

HYPOCRITES.

"These are a smoke in my nose, a fire that burneth all the day."

JEHOVAH.

"They shall not hurt nor destroy in all my holy mountain, saith THE LORD."

At a public meeting, for the avowed purpose of uniting Christians of all denominations, called the "Union Prayer-meeting," the writer went to a pew, in which he had previously been requested to take a seat, whenever he came to Dr. Payson's meeting, and as he was opening the door, a man from within suddenly reached forth his hand, and closed it, and, in a low voice, forbid his entering. On observing more closely he was found to be the Rev. Dr. Payson. Seeing there were but two in the pew, the writer thought he must have made a mistake; and after looking a minute, asked the Dr. if that was Mr. K's pew; meaning, as every one must know, the pew which he occupied. Dr. Payson said, it was not. But it *was* the pew of which Mr.

K. hired a part, of the Doctor. By the invitation of one of Dr. Payson's church I took a seat in the next pew, in which sat a Methodist preacher, that was not too holy to sit with sinners. The meeting was very solemn and interesting, and was doubtless profitable, to all who were exercised by a right spirit. After the services were through, the Doctor voluntarily offered the following apology for his conduct, which gave rise to the conversation, of which the subjoined, is the substance. It was conceived most proper to put it down in the form of a dialogue, between Dr. Payson and Mr. Streeter.

Dr. Payson.—Mr. Streeter, I wish to explain to you my motives, in refusing you a seat in this pew. It is not because I have any thing against you *as a man*, but would wish to show you the same civility that I would any other person. But I must tell you in the fear of God, that I think you are deceived, and are leading others to eternal ruin; and that your *hands are stained with the blood of immortal souls*. I tell you this, Mr. Streeter, in the most serious and friendly manner, and not because I have any enmity towards you.

Mr. Streeter.—I thank you, sir, for your frankness, and will not question your sincerity; but I am unable to see how you can justify yourself for shutting the pew-door against me, for no better reason than because you *think* I am *deceived*. Why should that prevent your treating me with the civility you would another man? It would not injure you, for me to take a seat, as usual. It is a privilege which every decent person has a right to expect.

Dr. P.—You must know, sir, that I could not feel right to have a man at my elbow, which I knew would not join in the prayers of this meeting, but is directly opposed to them, and disposed to take every possible advantage of whatever is offered in prayer or exhortation.

Mr. S.—Dr. Payson, I wish to know who made you a judge of my disposition, and by what authority you say, I am directly opposed to your prayers. I am sorry to be under the necessity of contradicting you *in this house of God*; (pardon me for it, sir;) but I must do it, for I have joined in every prayer which has been offered in this meeting, as far as I understood it; and, God being my witness, I

have enjoyed myself extremely well, in devotional exercises. Now, sir, either your assertion or mine is true; and I am willing to meet you in the presence of our Judge and hear his decision concerning it.

Dr. P.—But how can we believe you sincere when you say you join with us in our prayers; when we know you labor to the utmost of your abilities to oppose every thing for which we pray?

Mr. S.—Dr. Payson, a moment's reflection will convince you of your mistake. You pray for the conviction, conversion and salvation of sinners; and are you authorized to say that I oppose you, and pray they may *not* be saved? No, sir; did you pray exactly opposite to what you now do, I should oppose you. You all pray for the very thing, which I believe the Saviour came to perform.

Dr. P.—But how can you pray for a reformation, when you preach against it, and lead your hearers to believe that men can be saved in their wickedness; and that a change of heart is unnecessary?

Mr. S.—Sir, I should be glad to know how you learned that I preach as you have asserted.

Dr. P.—Why, Mr. Streeter, all your hearers so understand you, and build their hopes of happiness on that false and ruinous delusion.

Mr. S.—When a man makes such statements, Dr. Payson, he ought to be able to support them. Your assertion is destitute of proof, and all my hearers will tell you so. None of them understand me to teach that men can be saved *in their wickedness*; and lest some, who occasionally come in, should misunderstand me, I frequently assert the contrary, and that I will not hold myself accountable for those who pervert the truth. Now, sir, I solemnly demand of you the evidence, that your assertions are true, instead of mine.

[Some of the Doctor's friends said that *every body* understood that I preached as he stated; but acknowledged that they did not know of any one who had ever *heard* me preach those things.]

Dr. P.—But you assert, unqualifiedly and frequently, that all men will be saved, do as they will; and how can your hearers draw any other conclusion, than that the

wicked are as safe as the righteous? Can you deny that you make these assertions in your preaching?

Mr. S.—Yes, sir, I can, and do, deny it; and furthermore tell you, that you cannot bring the man of good character that will say, he ever heard me make such assertions, either in this town or any other.

Dr. P.—Then you are very much misrepresented; for I am told you frequently do.

Mr. S.—No doubt of that, sir.

Dr. P.—Well, I hope you will not consider me your enemy, or in the least unfriendly to you, as a man; but as I said before, I believe you are deceived, and your hands are stained with the blood of precious immortal souls, and that you will find it so at last. I really consider you as being in the most dangerous situation of any man in this town. I will quote you a passage from the old Testament, which I think describes your situation.—“Because with lies you have made the hearts of the righteous sad, whom God has not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.” I tell you plainly, sir, that you are making the hearts of the righteous sad, and I warn you of the final ruin to which you are exposing yourself and others. As a friend to your welfare, I pray you to renounce your doctrine and prepare yourself for the destinies of eternity.

Mr. S.—You will permit me to tell you, Dr. Payson, that you no more believe that we can alter the destinies of eternity, than I do; but that our final destination was unalterably fixed, in the *divine purpose*, before either of us existed. I am as willing to meet you in eternity, as in this world; and when we meet there, it will be a proper time to attend to the affairs which concern that state. Let us do every thing in its proper season, and, in the first place, do what belongs to time. You see how you have been misinformed concerning my sentiments, and you now have a fair opportunity to inform yourself. I should rejoice to meet you at any time and place you may please to appoint, either in public or private, and converse with you upon doctrinal points. As I want nothing but truth, I am willing to be examined by you, or any other minister in this town, and if you convince me of error, I will gladly renounce it. But I do not consider

it fair for you to refuse me the civilities you would show any other man, because you think I am wrong in my faith, and still refuse to meet me on equal ground and expose my errors. You will not pretend that you would have treated any other man in the house, as you have me. If you are friendly to me as a man, you will exert yourself to promote my welfare; and should you feel opposed to controversy, you may propose questions, and after giving me a fair opportunity to answer them, you may make remarks, and I will not reply.

Dr. P.—I do not wish to engage in a controversy with you; but I must tell you plainly, Mr. Streeter, that we view you as a *spy* among us, and disposed to make unfavorable remarks upon our performances. I presume I speak the feelings of every christian in this meeting, when I say you embarrass us, and injure our feelings, by coming among us; for we do not view you as a friend, or as having come to our meeting with any good intentions.

Mr. S.—The spirit of jealousy is as cruel as the grave; but you know, Dr. Payson, it torments those only who possess it. What makes you jealous I am a *spy*, and disposed to make unfavorable remarks? Have you heard of my speaking reproachfully of this prayer-meeting?

Dr. P.—We think you would be as likely to misrepresent us, as you were the Baptists. You crowded yourself into their meeting, which was intended for private *fasting and prayer*, and went off and represented them as being the worst people in town, and said you were ashamed you had been among them. And can you deny it, as you have other things?

Mr. S.—Yes, sir, I do deny your assertion, length and breadth, and call on you to support it, or acknowledge your error. I will tell you *what* I did say about the Baptists, and *why* I said it. But I would first observe, that it was not a private meeting, which I attended, nor did I crowd myself in among them. I asked a member of the Church if I was intruding upon them to be there, and he told me I was not; though none were permitted to speak, but the members. If I disturbed *their* meeting, it is for *them* to call me to an account. I called on a friend, immediately after the fast, and was asked how I was pleased with my meeting.

I told them I was *well pleased* ; thought we had had a solemn, profitable meeting.

But, to try an experiment, I observed to them, that I did not know but I should hereafter be sorry I went among them ; for I had heard some very bad stories about them, *and if they were true*, the Baptists were the worst people in town—I hoped, however, there was some mistake, and they were much better than I had heard. I observed that I had heard, by men whom I took to be men of veracity, that every one of them was extremely wicked and corrupt at heart—deserved the worst punishment for every thing they did, and during the last year, had done *every thing* which they *ought not*, and had left undone, *every thing* which they *ought to have done*—and deserved to be cut off from the earth and sent to hell, to weep and wail with devils and damned spirits, &c. My friends replied that the stories were doubtless false—that they were well acquainted with the Baptists, and knew many of them to be pious people ;—and demanded my authors. After hesitating a moment, I told them that I heard the Baptists themselves tell the Lord of their conduct, and they said they were in earnest. But I immediately added, that I believed it was *more a matter of form* than otherwise, and that more than one half of their deeds, for the last year, had been virtuous, in the eyes of God and man. So that instead of misrepresenting them, by making them worse than they are, I intended to show, that I had a better opinion of them, than they had of themselves.

Dr. P.—Well, that amounts to what I said. It shows that you did not feel as they did, and wished to make unfavorable remarks.

Mr. S.—Do you say, sir, that by representing them as unfortunate in the use of language, and as being better than they say they are, is misrepresenting them to their disadvantage? If that is the case, I must be condemned for misrepresentation ; for I still persist in saying, that I do not believe they are half so wicked as they pretend, but are a pious people, and would be highly offended with me, if I should give them the character which they gave themselves.

Dr. P.—Well, Mr. Streeter, as I said before, your observations amount to what I stated, and show that your feelings are not like ours. Had I been there, I could

heartily have joined with them, as I feel myself as sinful, as they confessed they were. I am sensible that I am guilty of all which they could acknowledge, and deserve to be cast off forever, for the best deeds I perform. So that your feelings and mine are entirely different.

Mr. S.—And do you mean, Dr. Payson, as your words import, that you are a *very sinful, wicked man*, and deserve to be sent to hell forever? Would you wish me to consider you such a man, and represent you so to others?

Dr. P.—Yes, indeed I do.

Mr. S.—Very well, sir; I will so understand you; and hereafter consider you as wicked and corrupt as you profess to be. If I take you according to your own words, I hope you will not accuse me of misrepresentation. If I was unfavorable to the Baptists, in representing them better than they are, I hope you will acknowledge that I do you justice, when I look upon you, to be just as wicked, as *you say you are.*

REFLECTIONS.

We should not have given publicity to the foregoing singular occurrence, were it not deemed indispensable, in justice to both parties, by reason of the numberless falsehoods, and perversions of facts, which have been, and would probably continue to be, circulated, concerning it. Though we cannot expect to prevent all prevarications and misrepresentations, among those whose superstition and bigotry allow them to see only one side of a subject, and, who would probably shudder on taking up a pamphlet, which was published by a Universalist, still, we hope to present facts in such a connexion, that all candid and liberal readers will be able to form a correct opinion of the merits of the case. To such, and such only, we offer these reflections.

We have stated nothing but truths; and truths are stubborn things. Nothing of importance has been omitted, which concerns the conversation between Dr. Payson and myself.

After I made the last reply to the Doctor, some of his friends and Rev. Mr. Taylor made some remarks, which it is unnecessary to relate. They appeared to be friendly, and wished me no hurt, but said they prayed for my salvation, &c.

Having frequently and prayerfully reflected on the Doctor's conduct, I am led to abide by my first conclusion, viz : "*To ERR is human ; to FORGIVE, divine.*" I do, in my heart, forgive my brother his trespass against me, and wish him all the health of body and mind, which our common Benefactor may deign to vouchsafe. I fervently pray that he may so conduct, as to enjoy the approbation of a good conscience, exhibit towards others the same disposition which he would approve in them, that when he is called to his death-bed, his dear bosom may not bleed with anguish, by the recollection of offences against his friends, "unrepented of, unreprieved." And at some distant period, when his active and useful life is finished, may the Great Shepherd and Bishop of Souls receive him to the joys of the heavenly City, to unite with all restored sinners, in ascriptions of praise to God, who hath saved us by the blood of the Lamb. Amen.

In our reflections and remarks on the Doctor's conduct, and in requesting an explanation of his allegations and insinuations, we would not by any means be understood, as exhibiting any hostility against him, or any disposition to detract from his virtues and christian graces, or to shoot the least arrow at his fame, beyond what his own language justifies ; and none but those "who worship and serve the creature more than the Creator," will consider it presumptuous for us to remark on his doings, and declare his errors, *as a man*. Should any tears be shed because we cannot revere him as super-human, and confess that "his vices are better than other people's virtues," and should any *pious indignation* be raised on the account, we have but one prayer to offer, viz : Father, forgive them *also*, for they know not what they do.

1. We are very sorry to hear that several of Dr. Payson's friends have assigned so many different reasons for his treatment towards me, since, if what *they say* be true, it is certain, that what *he said* was untrue. As their contradictory stories cannot all be just, I am inclined to give the preference to the Doctor, and consider all the rest as false. For them to say, I had previously offended him,—that I went to the pew that morning, knowing he was in it,—that *he happened* to have his arm on the door,—that he is short-

sighted, and did not see me,—or was so engaged in looking out a hymn, that he did not notice me,—or that he is a man of *quick passions* and spoke before he thought,—that I never had been invited to sit in that pew, &c. is surely false, if what Mr. Payson said be true ; at least, most of them are. We do seriously advise them to consider, that “he is of age, and can speak for himself.”

2. Has not the Doctor accused me of crimes worse than *fratricide* and *patricide* ? Had I murdered my parents and brothers, my hands would be stained with *human-blood*. But he judges me guilty of the bloodshed of *immortal souls*, and sees the *stain* of their blood on my hands ! Now comes the test. I do, in the presence of God, and angels, with *one hand on my breast* while I write, plead, *NOT GUILTY* ; and challenge him to prove that such *stains* are, or were, on my hands. Either I am guilty of *perjury in essence*, or he is an unjust accuser of his brother. If he refuses to come forward, and show wherein I have *been guilty of shedding the blood of immortal souls*, he must adjust the account with the Public, his Conscience and his God. This truth is as plain, as if penned in sun-beams : viz. If I am the man whom he describes, *he* ought to prove it to the world, that every creature may shun me, as worse than a Robespierre ; but, if he has no evidence to support his judgment, *he* is wholly unworthy of all confidence, till he makes a public acknowledgement of his high allegation.—Christian reader, bring the matter to a point. If Dr. Payson had said; he believed my hands were stained with the blood of my *father and mother*, is he not bound by every obligation of reason, humanity, justice and religion to produce his evidence, when required ? And is he excused when, *infinitely worse* ! he judges me guilty of immortal blood ; the blood of immortal souls ? Could we impanel a Jury of Angels, I would cheerfully submit the question to their decision. Bring it home to yourself, my dear friend, and see if you would put confidence in a man, whose prejudice or passion would lead him to such rash judgment, and would not produce his proof, or acknowledge his fault. I have no disposition to retort on the Doctor, in the animadversion of Paul, “Thou art inexcusable, O man, whosoever thou art, *that judgest*,” but ask him to

come forward, like an ingenuous antagonist, and present his best evidence, in support of a charge which "beggars all description."

3. The application of the passage from Ezekiel was unmannerly and disengenuous. *I could also point my finger at him, and say, you make the hearts of the righteous sad, &c. and with as much propriety as he did.* That language was addressed to Prophets, or regular Priests, in Israel, who deceived the righteous by their pretended Orthodoxy, and made their hearts sad, by leading them into transgressions. After they made the people wicked or idolatrous, they strengthened their hands by promising them life in that wickedness; not, *by preaching salvation through the blood of Christ.* Does not the subject apply to Dr. Payson, as well as Mr. Streeter? *He contends that God will give eternal life to all whom he saves by his grace, and I contend that he has given eternal life to all whom he will save?* and that he says he will have *all men* to be saved. Then how does he make out that I promise life to the wicked, any more than he does? If it be not promising life to a *few* wicked men, to maintain that the Lord Jesus *will redeem* that few, why does it promise life to *all other* wicked men, by maintaining that he *will also redeem* them? Does any reader believe that a man would be encouraged to sin, by being assured that he would be brought to *immediate* punishment? Judicious legislators affix a penalty to the violation of laws, which *would* be sufficient to prevent its commission, on supposition, that the transgressor *believed* he shall be detected and suffer for his deed. Now if he does not believe he shall be detected and punished, what is the difference, whether the penalty be greater or smaller? Hence it is evident that the *certainly* of punishment is more influential, than its *duration*, where all is uncertainty. Now, unless I preach a punishment for sin, which is incredible and unreasonable, or which would not prevent it, admitting the people believed it was certain to be inflicted, Dr. Payson's allegation is unjust and untrue. And if he is a man or a christian, he will exhibit his proof, that I either strengthen the hands of the wicked, or promise them life, any more than he does. Did Jesus strengthen wicked hands, when he said he came not to call the righteous but sinners to repentance?

4. Will Dr. Payson argue that his doctrine of total depravity, personal election and reprobation, saints perseverance and endless misery, have a more salutary influence than the sentiments of the *Merciful Doctors*? Let us compare his people with others, or rather, suppose they were all as good as himself; which is saying great things.—Then, what effect does it have on him? Look at his own words. It leads him to do *every thing* which he *ought not*. He *ought not* falsely accuse a fellow-creature—he *ought not* commit sacrilege—he *ought not* assert things he cannot prove—he *ought not* be a very wicked and sinful man—he *ought not* so conduct as to deserve the pains of hell forever! *All these things* his doctrine encourages *him to do*, with the promise that he shall finally see life. Now suppose all his Church do as well, and do every thing which the Book says, “Thou shalt *not* do,” must it not be that his doctrine is remarkably influential? If they are not thus sinful, and yet say they are, does it not lead to untruths? Unless the Doctor is as wicked as he wished to be considered, he will come forward, and support his charges, or confess his error. If he does neither, we must conclude that *he* has the promise of life, in doing many things which he ought not, and leaving undone, what he ought to have done; or that he had rather do a neighbor and a friend injustice, and have no promise of life, than to do as he would be done by, and enjoy it. Let us turn the table for a moment. Suppose I had shut him out of a pew, in which I knew he was invited to sit, and in which he frequently had sat, and as an apology, should accuse him of the worst of crimes and of preaching a doctrine which encouraged wickedness and shed the blood of immortal souls! Would he not have a right to demand an explanation? and ought I ever to be looked upon as an honest man, if I refused to grant it?

5. Dr. Payson’s observations were altogether inconsistent with his Creed. He is a Calvinist in the proper sense of the word, and holds that God determined to save a certain number of individuals, whom he will save, and that none of that number can be finally lost. He does not believe that any man can save himself, or prevent the accomplishment of the divine purpose, in saving that *elect* number. When he publishes a contradiction of this, I will

publish an acknowledgement. But he will not do it.—Hence the intellects of every one should be considered weak, that cannot see, that he does not believe that any the *less* will be saved, or *more* lost, for my preaching. If God saves all his *elect*, I can do *them* no harm ; and as for others, his Creed does not make it barely possible for them to be saved. The Doctor can indirectly contradict these things in the desk, and in conversation ; but he is too prudent to let any thing of the kind be seen in print, with his signature.

I should be glad to know what Dr. Payson means by saying that I am in the most dangerous situation of any man in town. Does he think *his God* will do worse by me, than to make me as miserable to all eternity, as is possible ? If he does not, I am in no worse condition than *all the reprobates*.

Has the Doctor such a degraded opinion of my understanding, as to suppose I am so easily panic-struck as to be frightened lest I should be *more than once* endlessly miserable ? Do I not know as well as his Doctorship, that if his own nearest and dearest relatives were not included in the Covenant of grace, their condition will be as awful as mine, “ages of hopeless end ?” If the works of all unregenerate men are infinitely sinful, why shall one suffer more than others ? Yea, reader, if, as Dr. Payson has positively asserted, all men, even Patriarchs and Apostles, would be condemned and cast off forever, if they were judged and rewarded according to their works, and the only hope they can have is, that they will not be called into judgment ; I say, if all this be true, do not I stand on as good ground as the best of them ? Can I deserve worse than they do, according to his belief ? The Doctor must suppose I am ignorant of his Creed and preaching, and do not know that if the God whom he worships appointed me to that *hapless doom*, we ought to “ascribe righteousness to our Maker,” as his determinate counsel is irrevocable.—Whether he holds, with *Calvin*, that God foreordained the endless suffering of the *non-elect*, because it was his *sovereign will*, or with *Hopkins*, imputes that foreordination “to universal benevolence, or a supreme regard to the highest good of the universe,” is wholly immaterial. The

naked truth is, if I am one of *their* reprobates, there is not even a possibility of my being saved ; and for the Doctor to pretend the contrary, is, to renounce his darling Calvinism, for which he has contended for years, or offer an insult to the lowest capacity. But admitting he was in earnest in what he said, did he show himself "gentle unto all men, in meekness instructing those who oppose themselves?" II Tim. 11. 24—26. Did he follow *his* example, who condescended "to eat and drink with publicans and sinners?" Instead of saying, "Come unto me *all ye*," &c. does he not say, in substance, Lord, I thank thee that I am not like this Universalist? Heaven be praised that such men do not legislate in this State, and country, nor have the power to bind on others heavy burthens, while our Constitutions so boldly confront the aspirations of priestcraft and tyranny.

Should the Doctor reply or apologize, we shall be happy in presenting it to our readers ; but if he views this publication beneath his notice, and treats it with silent contempt, we shall be at liberty to proclaim to others his declining popularity, without being suspected of wishing to disturb his magisterial tranquility.

EDITOR.

TO THE EDITOR OF THE INTELLIGENCER.

REV. SIR—Being a member of the Universalist Church in Roxbury, I will attempt to comply with your late request* that we would state our reasons for omitting our *peculiar* and *distinguishing tenet* in our DECLARATION OF FAITH. It must be understood, however, that I am not authorized by the other members to speak in their behalf ; I can only assign the reasons which induced *me* to advocate that omission.

Before I proceed to those reasons, it may be well to remind your readers, that a *Declaration of Faith* or *Articles of Faith*, or *Creed*, (whatever we call it, for it is all one) as used by all churches, is an instrument which every candidate is obliged to sign or assent to, before he can be admitted. There is an important difference between a simple declaration of faith by individuals, and the formal Declar-

* See page 94. Article, "Another Church."—Ed.

tion of Faith incorporated into the Constitution of a Church ; because, in the former case, the declaration regards only the individual who makes it, and imposes no restrictions on others,—it is simply an acknowledgement and profession of a certain belief ; but in the latter case, the declaration becomes a *test*, by which the church must try every candidate ; so that however virtuous and pious, however worthy as a christian he may be, he is inevitably excluded if the creed contain even one article which he cannot subscribe to.

1. Now, Sir, one reason which induced me to advocate the omission of *all sectarian* sentiments in our Declaration of Faith, is that I think it wrong for a church of Christ to establish such barriers as will inevitably exclude any *christian* from membership ; and therefore, that it ought not to demand of its candidates any other faith than what is necessary in order to constitute them *christians*. I look on a church of Christ as a society simply of christians. I look on christians as its proper members, and as naturally entitled to its privileges, as children of the same family are to the privileges of that family, or as citizens of the same State are to the rights of that State. If this view be correct, it is certainly improper to use a creed which demands *sectarian* qualifications of candidates.

I hope not to undervalue neither those particular truths which are believed and advocated by Universalists, nor other particular truths to which many of almost every denomination arrive by reflection and study. I consider them important ; but I think them misused when they are made the tests of qualification of candidates,—the indispensable conditions of admission into our churches. For instance : the truth taught to Peter, by the vision of all manner of four-footed beasts and creeping things, was one of great importance ; yet it would have been improper to demand St. Peter's assent to it, *as an indispensable condition of admission into the church*, because our Saviour admitted him, and even appointed him to the Apostleship, *long before he did assent to it*.

2. Another reason, which I think ought to have great weight, is the example given by the Apostles. It seems that they demanded of the candidates for the primitive

churches, nothing but a *belief in Jesus Christ*. When the Ethiopian intimated a desire to be baptized, Philip told him that he might be baptized if he believed with all his heart : "I believe that Jesus Christ is the Son of God," was the Ethiopian's reply ; and Phillip immediately baptized him. "What shall I do to be saved ?" asked the Jailer ; "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," answered Paul and Silas ; "and they spake unto him the word of the Lord, and to all in his house. And he took them *the same hour of the night*, and washed their stripes, and was baptized, he and all his, *straightway*." Other instances of the same purport might be quoted ; and among all the cases of baptism and admission into the church, of which we have accounts in the New-Testament, I believe there is not one in which more was required of the candidate, in point of *faith*, than a belief in Christ. I doubt whether we have a right to add to the simple standard used by the apostles.

3. And I think too, that the natural effect of departing from the simplicity of the original creed, and of multiplying *Articles of faith*, is what always has been the actual consequence, to create and cherish animosity, strife and wrath among professed christians.

These are the principal reasons which induced *me*, as one, to advocate the omission of all sectarian tenets in our Declaration of Faith. They are submitted to the consideration and remarks of all our brethren, in the spirit of meekness and christian charity, by

A MEMBER &c.

ORIGINAL ANECDOTES.

A zealous, eloquent preacher of the Arminian principles, used the following energetic method to induce sinners to repent and serve Christ.

"Come, sinners ; leave the service of the Devil and try religion for one year—one month—one week, or even one day, and if you are *dissatisfied* and want to go back to your old master again, I will be the Devil's *bondsman* that he will accept of you."

An *avaricious* professor was asked, how he could exhort and pray with such fervor. He replied ; "I leave my *worldly* disposition at the *threshold* of the house." True, said a neighbor ; but you are careful to leave it, where you can *find it again*, when you *come out*.

THE

Christian Intelligencer,

DEVOTED TO

THEORETICAL & PRACTICAL RELIGION.

—
EDITED BY RUSSELL STREETER,
MINISTER OF THE FIRST UNIVERSALIST SOCIETY IN PORTLAND.
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VOLUME II.
—

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* Hon. Geo. Thatcher of S. S. Court of Mass. was the author of the piece in this vol. under the signature of "Naxarum."

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ERRATA.

- No. I.—Page 11, line 15th from the top, for “gui,” read *qui*.
 Same page, 10th line from the bottom, for “Aurelius,” read *Aurelius*.
 Do. 9th “ “ “ for “Strics,” read *Stoics*.
 Page 24, 12th “ “ “ for “xxii,” read *lxxii*.
 No. III.—Page 84, 16th line from the bottom, for “religion” read *region*.
 Page 86, 19th “ “ top, for “deforming,” read *defaming*.
 No. IV.—Page 120, 9th line from the bottom, for “labors,” read *laborers*.

There are some typographical errors which the reader will of course correct.

THE
CHRISTIAN INTELLIGENCER,
AND
GOSPEL ADVOCATE,
DEVOTED TO
THEORETICAL AND PRACTICAL RELIGION.

EDITED BY
RUSSELL STREETER,
MINISTER OF THE FIRST UNIVERSALIST SOCIETY IN PORTLAND.

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INTRODUCTION.

SUBSCRIBERS for this volume of the **CHRISTIAN INTELLIGENCER**, who did not read the first, will expect some observations, explanatory of the course which we mean to pursue, in the promulgation and defence of our doctrine. For the satisfaction of the candid, it need only be observed, that a principal object in publishing and maintaining the truth, is, to excite in the believer, supreme love to God, and a corresponding benevolence of feeling towards his fellow-creatures. The beloved disciple, says, "We love him, because he first loved us," and, "If he so loved us, we ought also to love one another." However unsuccessful we may be, it is the sincere design of the editor, to admit nothing into the columns of this publication, but what shall have a tendency to exalt the character of God, and influence the reader to obey his commandments. This will be a sufficient justification for our frequent remarks on Calvinism, which we believe to be a learned stigma to the religion of Jesus, calculated to dishonor our heavenly Father, and injure many of his rational

offspring. Those who imagine we are at war with men, wielding weapons against flesh and blood, are wholly mistaken. We have no hostile feelings against those whose doctrines we refute; nor do we entertain inimical designs, towards malignant foes. Liberal and rational christians, who maintain the PATERNAL character of God, have not been opposed in the Christian Intelligencer. That we have, *in all instances*, observed the directions of an apostle, "in meekness instructing those who oppose themselves," is not pretended; and humiliating as the pride of man may consider it, we are willing to improve on past experience, and be able to say, "I am wiser to-day, than I was yesterday." It must be recollected, however, that it is impossible to expose some errors, without involving, in some degree, the reputation of the errorists. Having an equal right with others, to decide between truth and falsehood, we shall make such remarks on any author's doctrine, as we deem useful and fair, and justified by scripture and reason. If our arguments are indefensible, our columns are open for the opponent to refute them.

Candid readers, whose minds are enlightened with liberal principles, will not be offended at our determination to maintain independence and freedom of discussion. The self-styled Orthodox divines take the utmost liberty, in reprobating and anathematizing all denominations, who essentially disagree with them in sentiments; and unless we submit, gravely acknowledging *they mean well*, many people accuse us of irreligion and irreverence. When they produce credentials for "lording it over God's heritage," we will humbly kiss the rod of insult, and let them heap the opprobrium of "libertines" and "latitudinarians," "liars" and "Judases," on *Unitarians, Friends and Universalists*, with impunity. But, be the opinion of others as it may, as long as this publication is continued by the present editor, unless those credentials are produced, we shall endeavor to convince them, that since neither a sense of propriety, nor the fear of "judgment to come," constrains them to treat us with civility and decorum, we shall arraign them at the tribunal of public opinion.

Actuated by the purest motives, and devoted to the public good, it will be our privilege, occasionally to pluck a feather from the wing of the Orthodox divines, as they are fluttering over the heads of the people, to record the certainty and rapidity of their fall.

The addition to the title, "GOSPEL ADVOCATE," denotes, that the gospel of the Son of God will be boldly defended, according to our best understanding of the scriptures. For reasons too numerous to be mentioned, it was thought expedient to have the numbers issued, as usual, quarterly. The favors of correspondents are respectfully solicited, as was expressed in the prospectus. Serious and important essays, designed for theoretical and practical improvement, of reasonable length, will be inserted. The formation of new societies, erection of houses for public worship, success in the administration of the word, obituary notices, and other interesting intelligence, will be cheerfully published. In a word, whatever may glorify God in the promotion of human felicity, we shall proclaim "upon the house top."

LIFE AND IMMORTALITY.

And hath brought life and immortality to light through the gospel.

II. TIMOTHY I. 10.

The intelligence which is communicated through the gospel, is incomparably glorious. It is not only GOOD NEWS OF GLAD TIDINGS, but it imparts to the believer a fulness of joy. The gospel reveals news of a peculiar description. Much intelligence may be communicated that is new, good, and joyful, and yet, fall infinitely short of being the gospel of the Son of God. That intelligence, which, by way of distinction, is denominated GOOD NEWS OF GREAT JOY, has relation to one point, in the great system of revelation, which ought to be fully understood. It is the annunciation of one great and infinitely interesting TRUTH, immediately connected with which, are a variety of circumstances, depending on it, for their relative use and importance.

It is the grand centre to which they all converge ; the focus where they meet and harmonize, reflecting on a world, the light and radiance of Heaven. *The declaration of life and immortality is the TRUTH to which we allude.* It is the doctrine of the Son of God, the Saviour of the world, announcing the certainty of our future, conscious, blissful and continued existence, beyond the grave. This we declare to be intelligence, incomparable and all glorious, and never safely asserted, but in connexion with the *mediation of the Redeemer of sinners.* Jesus is the only name under heaven, through whom this marvellous truth can be proclaimed. Conceited mortals may boast of the individual possession of an immortal principle, which bids defiance to dissolution ; but it is no less useful than humiliating to consider that the acknowledgment of that, would by no means evince the doctrine of individual, happy and perpetual existence. According to that hypothesis, the immortal principle existed in eternity, *before time with us*, without personal consciousness ; and it may also exist to eternity, after we leave the world, in the same unconscious situation. As the body returns to the earth, and is, as it was, before its organization, so the spirit may return to God and remain forever without personal existence. Being an emanation from the eternal source of life, it may again mingle in the boundless splendor of immortality, or, like a particle of water from an immeasurable fountain, be again received to its capacious bosom, and lost in the ocean from which it was exhaled. From this mode of reasoning we arrive at no fairer conclusions, that we shall possess a susceptibility for happiness and glory in futurity, than that we were thus susceptible in all past eternity. The evidence goes too far, and, therefore, gives no support to the hypothesis.

From the volume of nature no adequate evidence can be adduced, to produce conviction in the doctrine of life and immortality.

The history of man, conducts us all finally to the same home, and leaves a world to slumber, in the re-

gions of the dead, forever. One generation after another rises in regular succession, the latter crowding the next former off the stage, as though anxious to exhibit their part in the strange and changeful drama of life. Not a solitary individual re-enters the world's theatre. All alike take their exit, and are unknown beneath the sun forever. Go to yonder grave-yard, where mortals slumber in the arms of death, and learn the only language of the tomb, the epitaph declaration that they *once lived*. Lettered stones and monuments are more instructive than the once living thousands whose memory they preserve from oblivion. All beside them is speechless as the chambers of eternal silence. No lingering spirits hover around their mouldering relics, whispering the intelligence of their present existence. Speechless is the gentle breeze that fans the verdant covering of the departed hero, philosopher, astronomer, theologian. The country for which they seem to embark, returns us no intelligence of their safe arrival. By the light of nature we follow them to the verge of time, and standing on the shore of a vast ocean, with exquisite anxiety we gaze till the last dreadful struggle is over, and we see them sink in the fathomless abyss. We feel our own feet sliding from the precarious bank on which we stand, and but a few suns more, and we shall be whelmed mid death's awful waves. The empire of the destroying angel is universal, including all nations, kindreds and tongues of the earth. He wields his bloody sceptre from north to south, from east to west, and at his command, nobles, princes, and monarchs bow to the dust. Statesmen, whose fame has been wafted to the four quarters of the wide world; orators, that have united the language of earth and heaven; conquerors, decked with proud laurels plucked from the fields of war; and all the dread tyrants, whose flinty compassions could never melt, while an individual remained unloaded with the iron chains of despotism, alike submit to the dominion of death; and in the sleep of the tomb, exhibit the emblem of perfect equality.

with the unnumbered multitude, whose *interests, feelings, liberties and lives* had been but toys and baubles in their hands. Cold are the lips, motionless the tongues, withered are the laurels and nerveless the arms, in the domain of death. Universal, irreparable and eternal are the devastations of death, while man is unblest with the Gospel.

The light, how glorious, then, which shines in the region of futurity. How gladdening the rays of hope, beaming on the mind's eye from beyond the dark billows of that Jordan. Hail, ye heralds of heaven, proclaiming the intelligence of the abolition of death and the redemption of a world. On the wing of inspiration we are borne back to the birth of time, when light first dawned in the wide and fathomless chaos, and man emerged from nonentity, to the enjoyment of percipient, rational, active existence ; and borne on the same pinions we fly forward, till time itself rests on the bosom of eternity, and all men awake from the slumbers of death, immortal in their existence and happy in their sphere, as the God whose impression they bear.— O, how transcendently glorious is this doctrine of the cross ? Whose heart will not expand with rapture and gratitude, as we contemplate the glories of the risen Redeemer ? The Life of the world did not see corruption, and the Prince of Peace was not left in the grave. It was not for himself alone, he arose from the *night of existence*, bursting the bands of the universal destroyer, and triumphing over all which bears the name of death. He had no separate interest, in leading the mighty conqueror, a captive at his car. He rises ! and hell trembles, earth rejoices, and shouts of triumph reverberate in Heaven. **HE IS THE HEAD OF EVERY MAN.** If he arose not, there is no resurrection of the dead, and in this life, we have our only hope ! But if the **HEAD** arose, not all the powers of earth and hades can retain his members in their dusty beds. At the sound of the last trump they will awake, and like a man rising from profound sleep, start into a new and perpetual

state of being, to the enjoyment of life and immortality brought to light through the gospel and the bliss of each individual, be a branch of the great vine of eternal life.

Who then will abandon the hopes of immortality, the light of the gospel, for the fantasies of human learning and the scintillations of philosophy? What reader will stop his ears to the songs of angels, and suddenly anticipate the eternal silence in the tomb of annihilation? If, to believe in the doctrine of Christ, be a delusion, O, how glorious! Who would not prefer a fiction, that holds up a burning lamp to cheer the future world, rather than a reality, fraught with darkness—destructive of the momentary joys of the present life, and for immortal glory, presenting the awful, and, frightful substitute of a BEAMLESS ETERNITY.

But, adored be God, the gospel is not a fiction; it is not a delusion. It is based on the immutable promises of God. It reveals truth coeval with the purpose of Heaven. The herald of eternal Peace was ordained above the clouds, and under the commission and seal of Omnipotence, proclaimed glad tidings of great joy to all people, peace on earth, good will toward men. This declaration was the voice of him, whose benevolence is broader than the earth and his mercy higher than the heavens. The salvation by the gospel is as universal as the devastations of sin and death, and eternal as the pleasure of God. To every fallen creature in the wide world, it brings life and immortality. Through God's tender-mercy whereby we have already been visited by the day spring from on high, we look for a crown, incorruptible and undefiled, and that fadeth not away.

ORIGINAL ANECDOTE.

A Calvinistic clergyman in New-England, after having for a number of years, administered *the five points* without opposition, was alarmed to find the infallibility of orthodoxy called in question. Faithful to the duties of a watchman for souls, he sound-

ed an early alarm. Repeatedly and affectionately warning his people of the evils which were approaching, he endeavored to impress them with a sense of their danger; but all his efforts were ineffectual, and an influx of heterodoxies drank up all his quietude. Among others, the doctrine of universal grace and salvation got footing, and was cordially embraced by several of the most intelligent and influential characters of the town. The dear man of God felt it his duty to speak against this most damnable of all heresies in every place. His feeling heart, touched by the tender spirit of compassion, deeply sympathized with miserable sinners, and he trembled lest the poor *reprobates* should be *lost* forever. In the pulpit, and in his ministrations from house to house, to which he felt himself wonderfully stirred up, he solemnly denounced this doctrine as a sheer delusion of the devil, and a certain instrument of eternal *death* to millions of precious, *immortal* souls. In one of these warning visits, he happened to admonish a daughter of Eve, whose tongue approached very near to perpetual motion. She was not to be intimidated by a sanctimonious aspect, nor yet by a shower of words. With a limber lip, she defended the doctrine of "the common Salvation," by cogent arguments and ready quotations from "the record which God hath given of his son;" and in glowing language, painted the gigantic absurdities and the chilling horrors in the Calvinistic sentiment of reprobation. With characteristic fluency, she expatiated largely on the partiality, the injustice, and the unbounded cruelty of this terrible tradition; and also marked with precision, its obvious dissonance to the revealed character of God, the ministry of Jesus, the genius of the gospel, and all the generous sentiments and sympathies of the human heart; and especially, to its fine sensibilities when "born again by the word of God, which liveth and abideth forever."

After a variety of clerical manœuvres, and fruitless attempts to shake the faith of his fair antagonist, or to vindicate the truth of his own, the disappointed man, folded up his arms, assumed a more gloomy visage, heaved a mournful sigh, and uttering a groan that perfectly comported with the horror of his sentiments, observed,—well, *if I were a reprobate*, I should wish to *know* it. Wish to *know* it? hastily rejoined the lady. Were *I one*, I should wish to be *ignorant* of it to *all eternity*. Why, my dear sir, should you wish to *know* it, were you a *reprobate*?

O, replied the clergyman, if I *knew* it, I might possibly *escape* !!!

REMARKS.

Though we pity the frailty of this orthodox brother, we can scarcely avoid smiling at his monstrous absurdities. Some, perhaps, may question whether human nature, in its deepest humiliation, can be so weak as the above represents it, and therefore, doubt the truth of the story. But even admitting that this anecdote is not founded in fact, for the truth of which, though we believe it, we cannot positively vouch, it still exhibits an exact specimen of Calvinistic consistency. This tissue of weakness and folly is, in substance, daily reiterated by the devotees of orthodoxy. It requires but a moderate share of understanding, to perceive, that if almighty God has, by an irrevocable decree, arbitrarily predestined a portion of mankind to endless blessedness, and the residue to interminable damnation, no combination of events can effectuate the least imaginable alteration, against the one, or in favor of the other. With respect to the future condition of either class, no real danger can possibly exist. The simple admission of this, would jeopardize the whole system, and jostle the very foundation of it out of place. There is no more danger in this case, than there is that immutability will become capricious, or that omnipotence will degenerate into a weakness incapable of effecting its designs.

Indeed, the oracle of Calvinism unqualifiedly affirms, that the number both of the elect and the reprobate is definite, and can neither be augmented nor diminished. Some more modern summaries of doctrine assert, that the Deity decreed, from all eternity, not only *how many*, but *who* of the human family *should be saved* and *who damned*. But notwithstanding these unequivocal asseverations, the moment a sentiment is introduced, which does not quadrature with the fundamental articles of Calvinism, our ears are stunned with the cry of *danger to souls*. Sigh mimicks sigh, and groans echo to groans, on every side. Precious souls will be ruined forever, and poor sinners will be hurried headlong to eternal perdition! But if Calvinism be true, what cause

of alarm is there in the prevalency of error? With respect to the future state of man, what danger is there in the spread of Arminianism, Universalism, Deism or even Atheism? Can any or all of these reverse the ancient and unalterable decree of election and reprobation? Can they

Snatch from his hand the balance and the rod?
Rejudge his justice, be the God of God?"

Were there no heresies in the world, could *more* than the elect be *saved*? or *less* than the reprobate be *damned*? No: The number of each is definite, and can neither be increased nor diminished. With the utmost prevalency of all supposable errors and heresies, can any of the *elect* be *lost*? or if they be suppressed, can any of the *reprobates* be *saved*? No: The number of each is definite, and can neither be increased nor diminished. Then there is no danger. God's chosen are safely sailing, mid the tempest of time, to the haven of endless rest and glory; and those, who were passed by, in the decree of election, are dashing through the storms of the world to the port of interminable woe, to which they were *destined*, from eternity by the *sovereign will* of Almighty God. If every individual of the whole Adamic family were a believer in the Calvinistic formulary, not *one more* would be saved, nor *one less* lost, than will be, with the present variety of variant sentiments in full operation. "He that hath an ear to hear let him hear." That many conscientiously believe in the doctrines of predestination, election, and reprobation, the writer does not question; but to believe in these, and still pretend there is alarming danger in opposite theoretic opinions, with respect to a future state, exhibits either pitiable stupidity or contemptible hypocrisy.

S—



FOR THE CHRISTIAN INTELLIGENCER.
AN EXAMINATION INTO THE PRIMITIVE ACCEPTATION
OF THE WORD HERESY.

REV. SIR—It is a fact, of which the Christian Commonwealth has long been sensible, that the word *heresy*

with its derivations, and in its modern signification, has been made a vehicle of conveying to the tender sensibilities, of many an honest Christian, much contumely; and in many instances actual sufferings. It is not a little to be regretted that ignorance should so generally have maintained her dominion, as to render what in its origin and distinct application, is a harmless term, an instrument of abuse. Did such as denominate others as being *heretics*, who have the misfortune to differ from them in matters of religious faith, know the *true* signification of the term and intend its just expression, Christian charity would still be mutually reciprocated both by the accuser and the accused. It was a motto of King Edward III. and the truth of which I have often admired, "*Honi soit qui maly pense.*"* He, who intends to *condemn* unjustly though he ignorantly employs a phraseology which *acquits*, is equally as guilty of an evil as is he who well understands, and correctly applies his denunciations.

HERESY is from the Greek AIREO, I chuse. It has by no means any thing of that odious import which has been attached to it by modern ecclesiastics. With the ancients, among whom we reckon the Apostles, and early Christian Fathers, it only signified any peculiar opinion, dogma or sect, without conveying the idea of any reproach. It was indifferently used and applied either to a party approved or disapproved. In this sense we find in most of the Greek and Latin authors, the term applied. As for instance when Aurelius tells us of the heresy of the *Stoics*^{or Stoics} of which sect he was a notorious supporter. And we frequently find the Epicurean heresy—the Peripatetic heresy, &c. mentioned by such ancient writers as belonged to those respective sects themselves.

In the historical part of the New-Testament, the word AIRESIS has the same signification. There we not unfrequently find the heresy of the Pharisees, of the Nazarenes, of the Saddusees, &c. when from the relation in

*Evil to him who evil thinks. En.

which the words stand no intimation of opprobrious epithet can be gleaned. See Acts v. chap. 17 ver. "Then the high priest rose up and all they that were with him which is *airesis* (*of the heresy*) of the Sadducees," &c. Also chap. xv. 5. "But there arose up certain *airesis* (*of the heresy*) of the Pharisees, which believed," &c. In these two quotations the term *heresy* is used by the sacred writers merely for the sake of distinction.—There is not the most distant intimation of any design on the part of the writer to convey either censure or praise. Observe, likewise, Acts xxiv.—5, where Tertullus declaims before Annanias against Paul—"For we have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world, and a ringleader *airesis* (*of the heresy or sect*) of the Nazarenes, &c. Chap. xxviii.—22—"But we desire to hear of thee Paul what thou thinkest for as concerning this *airesis* we know that every where it is spoken against." Here again, as above, the word *heresy* is employed without the least intimation of reproach, but as we should speak indifferently of any sect or denomination. Lastly, Acts xxvi. chap. 5 v.—"After the straitest '*airesis*' of our religion I lived a Pharisee." In this quotation it is evidently the object of the Apostle to exalt the party or heresy to which he formerly belonged and to give that system the preference over every other system of Judaism, both as relates to soundness of doctrine and purity of morals.

It has been suggested by scholars in ancient divinity, that *airesis* has somewhat a different acceptation in the Epistles from the signification of the term in the historical part of the New-Testament. I acknowledge that there is sometimes a seeming distinction preserved in the Epistles. But this arises not from any real difference in the term *airesis*; it is from its *situation in the sentence* that its sense in the epistolary writings is made to vary. When the term is used with the proper name, by way of distinguishing one party from another, it conveys neither praise nor reproach. If

any thing praiseworthy or reprehensible is intended it is *not* suggested by the word *airesis* itself but by the words with which it *stands in construction*. Accordingly we often speak of a rigid sect or lenient one, a good or a bad airesis, party, &c.

Again—this term is not unfrequently applied to a denomination formed among a larger community. If the interests of the community do not require such a subdivision, it is made a charge of splitting into associations injurious to the common polity. And thus arises the difference in this word as it is used in the historical and epistolary parts of the New Testament. In the history the reference is always of the first kind, in the epistles it is generally of the second. But let it be remarked and remembered that in these last, the Apostles, St. Paul and St. Peter, (for the word is used by them two only) address themselves *solely to Christians*, and either reprehend them for, or warn them against forming into heresies among themselves, to the prejudice of the great and universal interests of the gospel.

So far from this terms being originally used in the odious sense with which it is understood now, it never could of itself convey the most distant approach to censure. And it is proper to apply the title *christian heretics* to individuals of the most pure faith and most unexceptionable morality.

The writer of this article has been induced to make these observations not to censure any particular party in Christendom, but from a conviction that this subject ought to be better understood. He would not wish to intimate the *ignorance* of men renowned for their critical researches into biblical literature; much less would he charge any with subverting the true acceptance of scripture language. If he errs it shall be on the side of charity, while he presumes that the subject has been *overlooked* or *unnoticed* by them; and where bitter invectives have been communicated in the word heresy, he imagines that it is owing more to ignorance, necessarily springing from such inattention, than to any evil intention where the knowledge was possessed.

When we, or any other denomination of Christians are *maliciously* charged with being heretics,* it little becomes us or them to take umbrage at the accusation, if made in *its true, primitive* acceptation and understanding; and if made through *ignorance* of its *proper force*, that the accuser rather should command our forgiveness and pity, than our resentment. ORIGIN.

F*****N.

THE CUMBERLAND BAPTIST ASSOCIATION.

By the minutes of the Cumberland Baptist Association, for 1821, it appears that their numbers decreased, as a body. In the letter accompanying them, written by Rev. Mr. CHAPIN, of North-Yarmouth, there are many things worthy of particular attention. See the following:

"BELOVED BRETHREN:

We have great reason for mutual joy and gratitude, that we have been spared to see the close of another year. Since our last anniversary meeting, many of our companions in the kingdom and patience of Jesus Christ, have finished their course, and have received their crown of eternal glory. But, we, who survive them, must hold on our way, patiently bearing trials and labors, till we are called home to our final rest." In another place he says, "But now what *languor*, what *coldness*, what *deadness of soul* prevail among us." "But why hath God so long stayed the rains of his grace, and refused to water his weary heritage? Hath he shut up the bowels of his compassion? Hath he almost gathered in his *elect*? Or hath he forgotten to be gracious, and will he be merciful no more? No, brethren, the fault is ours. God is clear." "But what brother or sister can tell how much *their sins* have been concerned in drawing down the displeasure of heaven?" "Let each house and individual bewail their *own sins*." "Remember from whence *we have fallen*." "Unless we know our *loss* and our *sins*, we shall not feel any disposition to regain the former, or repent of the latter." "Here we see that *utter destruction* was threatened, in case they did not speedily repent."

*See Mr. Thurston's Sermon, delivered at Winthrop, April 12, 1821, in which the author tauntingly charges the believers in God's impartial benevolence unto salvation, with heresy in such a construction, that he evidently intends to have it understood as an unpardonable crime!

Although the letter is written in a pure and perspicuous style, and evinces much ability and good moral feeling, in the writer, we conceive it to be irreconcilable in itself, and with Mr. Chapin's religious creed. Errors of great and good men are the most dangerous, and should first be exposed.

1. If the assertion be correct that "many of our companions in the kingdom and patience of Jesus Christ, have received their crown of eternal glory," we ask, whether *the judgment*, with them, is not already *passed*? Will Mr. C. pretend that they have received their crown without knowing whether they shall forever retain it? If Paul has already received "the crown" which "the righteous judge was to give him in *that day*" of judgment, then it follows, that the judgment day is with him, passed. Of what use can it be to judge him, or those, again, who are already in possession of their crown of eternal glory?

2. If Mr. C. and his baptist brethren were *companions* of those who are crowned with glory, what great reason for joy and gratitude have they, that their lives are spared? Can it be possible that these brethren feel to rejoice, that instead of being "called home to their final rest" to be crowned with their companions in glory, that they have been spared to feel *languor, coldness and deadness of soul*; to be *guilty* of those *sins* which have provoked God to withhold the rains of his grace, to refuse to water his heritage? which *have drawn down* the *displeasure* of heaven? Are they grateful, that instead of praising God in glory, they have been spared to lose their religion, and *fall into sins*, for which if they do not speedily repent, they will be *destroyed* forever?

What a pity it is, that a man of such fine talents and good feelings, should profess a doctrine, involving him in such palpable absurdities.

3. "Hath he almost gathered in his ELECT?" Then Mr. C. is a believer in *election* and predestination! Why then is he so concerned about the *eternal welfare* of his fellow creatures? Surely, he does not mean that any of

the *elect* can be finally lost, or any others, finally saved. Why express alarm then ? A man who believes in the salvation of all men, might, with as much propriety, be filled with apprehension. He might also contend, that they would be lost, *if* they were not saved ; and, yet believe *all men* would be saved. Nor are we able to reconcile Mr. C's. views with his notion of a judgment. When the righteous are crowned with eternal glory, they know they were of the *elect* and pre-ordained to that exaltation. Now what purpose can be effected by calling them from heaven to earth, to be tried and judged, we are unable to discover. The moment they know their *election*, the work is done and the judgment known ; and is God liable to reverse his ancient decree ?

4. We should inquire for the *moral tendency* of the *calvinist* doctrine. The above account is no great commendation, since there is no complaint of unsoundness in faith. They doubtless strenuously maintain the fundamental points of calvinism, and yet, how sinful ! The baptist contend that a belief in universal salvation has an immoral tendency and leads to sin, coldness, and deadness of soul ; from which we should be lead to suspect, they are all becoming universalists. Certainly, that doctrine would not make men worse than theirs does, according to their own representation. But observe : When their people sin with a high hand, our baptist brethren do not assign their belief in their *own* salvation, as the cause of it ; and yet, pretend, that if they believed all men would be saved, they would indulge in every sinful propensity. This is vengeance of no ordinary cast. It imports that crimes would be committed, because other's were to be blest as well as themselves. Make an example. Here is a baptist minister, and he firmly believes that he shall be saved, according to God's election. Well, does that belief make him sinful ? He says, no. Still he contends that, if his faith embraced the salvation of all others, as well as himself, he would indulge in every sinful desire. The consequence is unavoidable, that he would revenge himself

on infinite goodness, for doing by others, as mercifully, as by himself. Is such the disposition of our religious neighbors? That is equal to being angry and refusing to go in, because the prodigal brother was restored. And besides, does it not evince a depravity of heart, which illy becomes the christian?

If these brief strictures fall into the hands of Mr. Chapin, or any of his ministering brethren, we hope they will correct us, if in an error; and endeavor to remove from our minds all impressions, unfavorable to what they believe to be truth. It is not our intention to misrepresent them, or even to assent to misrepresentations by others. Whatever errors they may commit in judgment, we must believe they are sincere and well disposed at heart, till we have convincing proof to the contrary.

THE NEW BIRTH.

In compliance with the solicitations of several worthy friends, and with a sincere desire to render this publication as interesting and useful as possible, to all whose attention it shall engage, the doctrine of the *New-birth* is made a subject of brief investigation. We are not insensible of the embarrassments involved in the discussion of a question, which is so generally made to depend on the unchastened feelings, the imperfect experience and lawless enthusiasm of sectarian professors of religion. Neither are we ignorant of the just displeasure, with which many scientific and morally elevated readers peruse the labors of many christian writers who pretend to illustrate this subject, since they are founded on assumptions inadmissible to reason and common sense, or involved in the intricacies of mysticism. We cherish a belief however, that the doctrine admits of illustration, satisfactory to candid and inquiring minds. Whatever may be the particular mental exercises of uninspired professors, and however fully they may be convinced of their own marvelous change, or renovation of moral feelings, they would not hazard

the assertion that such a change was indispensable to the formation of a christian character, did they not believe it was clearly revealed in the scriptures. This being conceded, the path to be pursued is visible, our limitations are designated, our subject open to illustration, that all may understand it, who read with attention, and meditate with candor. We must appeal to the testimony of the inspired writers. To this course no rational or liberal christians will object.

In the following passages we have both the doctrine and the words on which the term, "*new-birth*," is predicated.

"Which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—*John*, 1 1-3.

To be *born of God* is synonymous with being *born again*, and from the connexion in which it is used in the scriptures, evidently imports a change of character, which relates to principles and practice. Jesus came to his own, the Jews, most of whom would not receive him as the Messiah; but to as many as did receive him, by believing on his name and submitting to his government, "he gave power to become the children of God" in a peculiar sense; they were born again. The Jewish religion, at that time, was ceremonial and lifeless, partial and impure. They did, indeed, acknowledge the being and unity of the God of their fathers, though they ascribed to him a character, corresponding with their own partial and corrupt views of his benevolence, wisdom, justice and truth. Their religion principally consisted in the observance of numerous traditions, which led them to depend on their *natural birth* and their *affinity to Abraham*, as the ground of their superiority and distinction. When Jesus proposed making them *free*, they said, "We are the children of Abraham and were never in bondage." They looked on all other nations with contempt, and as having no interest in the promised Messiah; in opposition to all which, the Lord Jesus assured them, that his kingdom was spiritu-

al and heavenly, not adapted to natural or national distinctions ; and erroneous as they were in principle, and unholy in practice, they must be born again or of God, though the natural descendants of Abraham, to enjoy the benefits of his kingdom ; which had respect to correctness of sentiment, purity of moral feelings and religious conduct. To possess exalted and just views of Jehovah, *believe* in the Saviour and *obey* his commandments, was evidence of having been *born of God*.

Jesus said to Nicodemus, " Verily, verily, I say unto thee, except a man be *born again*, he cannot see the kingdom of God."—John, iii. 3. " Marvel not that I said unto thee, ye must be born again ;" (verse, 7.)—Nicodemus professed to *know* that Jesus was a teacher sent of God, and that his miracles were demonstrations of a divine mission. But how came that " ruler of the Jews" by his knowledge ? How could he judge of things which he had never seen, and decide concerning facts of which he was ignorant ? Jesus exposed the impropriety of a Jewish doctor's uttering such declarations, however well founded they were. If he knew the things of which he spake, which is the most apparent, his *weakness* or *wickedness*, in not making an open profession of the christian religion ? The Saviour's reply may be thus paraphrased.

"Certainly, Nicodemus, you are ignorant of my mission and the authority by which I propagate my religion. Though you are a descendant of Abraham and a teacher of the law, you will not be qualified to decide with confidence concerning my kingdom or reign, until you are born again, or enlightened by the word of God. Your *natural birth* and elevated rank give you no ascendancy over others, as you stand related to that kingdom which is from above." The answer which Nicodemus returned is proof of his *ignorance*, *levity*, or *hypocrisy*. If he had understood the import of the Saviour's words, would he have feigned himself ignorant as his interrogatories denote ? But he was uninstructed in the things of Jesus, blind to the beauties of the gospel dispensation, ignorant of the ministry of the

true Messiah, and needed the illumination of the spirit of truth. By receiving the testimony of those who spake of what they had seen and heard, by believing in Jesus and submitting to his dominion, that "master in Israel" might have "seen the kingdom of God" which "come" to men, and have enjoyed the reign of love, being born again.

The apostle Peter, who was "a minister to the circumcision," addressed himself "to the strangers scattered" in different places, and congratulated them on "having been *begotten again* unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled." "Being *born again*, says he, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." I Peter, i. 3, 4-23.

He evidently meant to be understood that the natural birth of the Jews, on which they all placed so much dependence, previous to their conversion to Christianity or their being born of incorruptible seed, the spirit of God or word of divine truth, was a matter of no importance, in the dispensation of the gospel. That unless they had the spirit of wisdom and revelation in the knowledge of Jesus, having the eyes of their understanding enlightened to a discovery of the hope of their calling, they were not begotten and born again, or made meet to be partakers of the inheritance with the saints in light.

It is worthy of particular remark, that "the apostle to the uncircumcision" or Gentiles, taught the doctrine of regeneration, without ever using the phrase, *being born again*. As the Gentiles never laid any stress on their natural genealogy, having never been distinguished, as were the Jews, as God's peculiar people, the expression would have been to them unintelligible. In addressing them the great apostle adopts the following judicious style. "For we are his workmanship, *created in Christ Jesus* unto good works. In time past ye were without, &c. having no hope, and without God in the world: but now, *in Christ Jesus*, ye who were *afar*

off are made *nigh* by the blood of Christ." Eph. xi. 10, 12, 13. "Therefore, if any man be in *Christ Jesus*, he is a new creature : old things are done away and all things are become new." ii Cor. v. 17. Gal. vi. 15.

"According to his mercy he saved us, by the *washing of regeneration and renewing of the holy Ghost*, which he shed on us abundantly, through Christ Jesus our Saviour, that being justified by his grace, we might be made *heirs* according to the *hope of eternal life*." Titus, iii. 5, 6, 7. Taking into consideration the character of the Gentiles, the apostle's language will appear perfectly judicious. They were *idolators*, worshipping stocks and stones, images and Gods of their own invention, requiring to be taught the rudiments of all true religion, viz. the existence, perfection and government of one God, the creator and governor of the universe. From that view of his character they would be easily led to adore him as their creator in *Christ Jesus*, according to whose pleasure they were made *nigh* to him by the cross, by whose spirit of truth they were regenerated and saved from idolatry. Imparting to them new principles by which to form new habits, changing the chaos of idolatrous assemblies into the regularity and order of those who met in heavenly places in Christ, and illuminating their understanding by the renovating beams of the sun of truth, it might well be represented by a *new creation*. In some respects, the Gentiles underwent a greater change in their conversion to christianity, than did the Jews. Having no written revelation, no hope in a Messiah or knowledge of the true God, and being extremely obscene and degraded in their moral character and religious services, the change with them was almost entire, bearing the evidences of *creating* wisdom, goodness and power. As the Jews professed to worship the God of their *fathers*, acknowledged the divinity of their scriptures, and were looking for the promised Messiah, their conversion was more properly represented by a new birth, in which they would be brought to see and understand the mysteries of the gospel kingdom.

St. John, in his first general epistle, uses a form of words, equally applicable to Jews and Gentiles, and fully expressive of the new-birth; viz. "being *born of God*," or brought to know and serve him through faith in his Son. "Whosoever *believeth* that Jesus is the Christ is *born of God*. Whatsoever overcometh the world is *born of God*, and this is the victory that overcometh, even our faith. Every one that *loveth* is *born of God* and *knoweth* God. I John, v. i. 4. iv. 7.

Hence, to believe in Jesus, know and love God, and through faith overcome the world, is to be born again, to be created anew in Christ Jesus, or be born of God. Here is theory and practice united; the great mystery of regeneration unfolded.

Having thus briefly explained our subject, we will endeavor to render it more profitable, by a few candid and scriptural inferences.

1. Christians of various persuasions have long been in search of a criterion by which to be able to decide, whether a man is born again. Few are willing to say *they* have experienced this change; but *hope* they have been changed. The subject is believed to be so complex and mysterious, and involves such serious consequences, that comparatively, few dare assert their regeneration. But if the scriptural account which we have just seen, be correct and full, there is no more difficulty in determining whether a man is born again, than there is in deciding on his christian character. The questions which should be candidly answered are, Do you believe with all your heart that Jesus is the Christ, the Son of the living God? Do you love the God who sent him, and endeavor to keep his commandments? Have you purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren? Does the spirit bear witness with your spirit, that you are the children of God, because you love your enemies and sincerely pray for their welfare? All who can in truth answer these questions in the affirmative, are the children

of God, being born again. They are translated into the kingdom of God's dear Son.

2. Regeneration is the antidote to the moral maladies of human nature. Some men are more wicked than others, before their conversion, and, therefore, need a greater change. Saul of Tarsus, was a worse man, than Cornelius the centurion, previous to the regeneration of either, and while both were professors of the same religion. Acts, ix. x. The account of Paul's conversion differs as widely from that of Cornelius, as his temper, disposition and habits were different. The *new birth* is intended to effect a change of principles and feelings, and therefore, makes no alteration where they are right. As the centurion was a devout, prayerful, alms-giving man, previous to his believing in the word, whereby he and his house were saved, it is evident, that an *entire* change would have made him undevout, prayerless and illiberal. Whatever is right in our nature or habits, needs no alteration ; but all errors and sinful habits, must be corrected.

3. If the instantaneous effect of the new birth were a total change of man's whole nature, the new creature would be wholly unnatural ; and if the natural man be entirely depraved and sinful, the unnatural man would be entirely pure and holy. He would be perfect in holiness. According to that view of the subject, no man was ever born again in this life. But it should be remembered, that regeneration gives the character of *children* of God, having yet to learn his will, grow in grace and knowledge. That the change is at first but partial, and effects a reformation in a degree only, the lives of all those who were called the children of God, apostles and others, demonstrate. John says, "Beloved, now are we the sons of God, and it doth not appear what we shall be : but we know that when he shall appear we shall be like him ;" that is, we shall be perfect. Therefore, notwithstanding they were regenerate, a deeper and more perfect work of grace must take place, to render them perfect in regeneration. He that is born

of God, in the highest sense and is made perfect in love, "cannot sin, for his seed *remaineth* in him;" he is not merely a *child*, but has "the *perfect* stature of a new MAN in Christ Jesus."

PROCEEDINGS OF THE EASTERN ASSOCIATION OF UNIVERSALISTS, *Convened at Turner, (Me.) June, 1822.*

The Ministers and Delegates composing the Eastern Association of Universalists, met according to adjournment, in TURNER, at Br. Seth Staples', and opened the business of the Council by devout thanksgiving and Prayer by Br. S. Streeter.

Proceeded to business by choosing

1. Br. *Sebastian Streeter*, Moderator.
2. Brs. *Sylvanus Cobb* and *Russell Streeter*, Clerks.

ORDER OF EXERCISE, *Wednesday, A. M.*

Br. S. Streeter, introductory Prayer.—Br. S. Cobb, Sermon, from Eph. i. 13, 14.—Br. Wm. A. Drew, concluding Prayer.

3. Chose Brs. R. Streeter, S. Cobb and Wm. Frost, committee, to receive and examine applications for fellowship and ordination and report on the same during the session; and to grant Letters during the recess of the Association.

ORDER OF SERVICE. P. M.

Introductory prayer, Br. J. Woodman.—Sermon, Br. R. Streeter; Phill. III. 10.—Concluding Prayer. Br. A. Barton.

6 o'CLOCK SERVICE.

First Prayer, Br. J. Butterfield.—Sermon, Br. Wm. Frost; Ps. lxxii. 17.—Last Prayer Br. S. Streeter.

4th. Met in Council, and adjourned to Thursday morning, 8 o'clock. Prayer by Br. R. Streeter.

5th. Thursday, 8 o'clock, met according to adjournment, and joined in Prayer with Br. Wm. Frost.

6th. Read the credentials from several delegates, and

heard particular relations of the state of Societies, and of the prosperity of the Redeemer's cause, in this section of his heritage.

7th. *Voted*, That the Universalist Society in *Minot*, be received into fellowship with this Association.

8th. *Voted*, That the Universalist Society in *Lewiston*, be received into fellowship with this Association.

ORDER OF PUBLIC SERVICE, *Thursday, A. M.*

Opening Prayer, Br. *S. Cobb*.

Sermon, Br. *W. A. Drew*, 1 Cor. xv. 12.

Closing Prayer, Br. *R. Streeter*.

PUBLIC SERVICE, *P. M.*

Introductory Prayer, Br. *R. Streeter*.

Sermon, Br. *S. Streeter*, Eph. i. 9, 10.

ORDINATION OF BR. ASA BARTON.

Ordaining Prayer, Br. *J. Butterfield*.

Delivery of the Scriptures and Charge, Br. *S. Streeter*.

Hand of Fellowship, Br. *William Frost*.

Prayer and Benediction, Br. *S. Streeter*.

9th. *Voted*, That Br. *Russell Streeter* prepare a Circular to accompany the Minutes of the proceedings of this Session, and print them in the CHRISTIAN INTELLIGENCER AND GOSPEL ADVOCATE.

10th. Adjourned this Association to meet by Divine permission, at WATERVILLE, on the fourth Wednesday and Thursday, in JUNE, 1823.

11th. Closed by solemn and devout Prayer by Br. *Joseph Butterfield*.

CIRCULAR LETTER, FOR 1822.

The Ministers and Delegates of the Eastern Association of Universalists to their religious Brethren and friends, send christian salutation and benediction, wishing you grace, mercy and peace, from the infinite fulness of Him, whose presence filleth immensity.

BRETHREN;

We are happy to congratulate you on the general prosperity which attends the cause of impartial benevolence and universal salvation. As far as our knowl-

edge extends, there is much reason for expressing our gratitude and rejoicing, that the gospel has been preached in its simplicity, and in many cases, with demonstration and power. The seed of the kingdom has taken deep root, in the hearts of thousands, and produces the fruits of love, joy, peace, long-suffering, gentleness, kindness, faith, meekness and temperance. In proportion as the sowers of the word have been careful to prepare the ground for its reception, and preserve it pure from the mixture of tares, their labors have not been in vain. The great Lord of the vineyard has crowned their faithful exertions with much success. BLESSED BE HIS NAME !

Pleasing to us and gratifying to you, brethren, as it might be, to take a comprehensive survey of the present state of our cause, in this section, compared with what it was some *twenty* years since, when a BARNES, a ROOT and a FARWELL, (the two former of whom have since been called to the *eternal home* of their Master,) first proclaimed the glad tidings of Salvation to all men, in this quarter of the vineyard, adding thereto the untold felicities which abounded in a thousand hearts at our annual meeting, when we in spirit, shouted aloud for joy, in hope of the glory of God ; superadding our conjectures of the probable alteration which will be realized, in as many years to come, still, we deem it most expedient to direct our attention and yours, to considerations of the *causes* of such consequences. Devoutly grateful for the past, conscious of our present accountability for the means of promoting the prevalence of truth, let us soberly devise a system of operation, which may add to the increase, respectability and permanence of our religion.

Without *system and order* no christian denomination can long flourish and prevail. When the fire of ardent zeal is, in a measure, extinguished by uninterrupted joy, and we begin to depend more on deliberate reflection, systematical movements become indispensable to the permanence and prevalence of our cause. The history

of transient swarms of burning fanatics, is the loudest testimony in support of our assertions. Then, brethren,

First. Let it be your prevailing object to form yourselves into *regular Societies*, religious bodies, for the purpose of maintaining public worship and of giving all possible countenance to our Master's religion. A *body*, in this figurative sense, is composed of many members, all fitly designed and associated, with a *head*, on the intelligence and volition of which, the several parts depend. This intimation, and the reflections with which you will accompany it, will admonish you of the obvious propriety of putting yourselves into a situation to proceed understandingly and systematically, in all your operations as Societies. *Officers* should be chosen whose *health, inclinations, abilities* and *occupations* will best admit of their being useful. Every good brother, cannot, with equal propriety, devote much of his time to the society's concerns. *Both our hands* are extremely useful and dear to us; and though one is often preferred, the *left hand* will not complain that the other is most used, nor the *right* murmur, that it bears an unreasonable burthen. Remember the maxim, "*United we stand, divided we fall.*" Every regular body acts to one end. Did the *feet* and *eyes* wage war, what would be the consequence? When first beginning to act, you must expect to feel the ligaments and strength of your union tried and proved. Look at the machinery, in which one wheel turns a thousand; and while it stands unused, the connection of the several parts is unnoticed. Put it in operation, and the connexion will be discovered, and every wheel move with the rest, in harmonious motion. Thus may we form societies, go into operation, and realize the ties and bonds, by which we are united. *Having begun a good work, let us persevere.* Too many societies having been organized, and meeting with some embarrassments, have neglected, if not abandoned, their profession. How unreasonable! As though a number of men were to build a fine costly vessel to trade to foreign ports, and fit her out to ride

the rough surges of the ocean ; but before she loses sight of land, meeting a few showers and flaws of wind, and apprehending a tempest a-head, the *officers and crew* are disheartened, make into the harbor again, to *beg* their bread in the land of plenty ; while the *owners* become discouraged, and leave her to float with the tide, unused ; exciting the pity of wise men, and the laughter of fools. But brethren, let the world be persuaded better things of us. Let our *zeal and knowledge* co-operate.

Secondly. Forsake not the assembling of yourselves together, as the manner of some is. Public worship is of vital importance to the welfare of community and the future moral character of our offspring. Let them be taught by *parental example* and their morals formed by the precepts of Jesus. If you have no public speaker, meet on the Sabbath to read and explain the bible, and to sing God's praise ; and if you are not favored with a preacher raised from among yourselves, one will be sent you, or we are neither prophets nor the sons of prophets. God forbid that we should drive our children to the alternative of wandering about on the Sabbath for amusement, or of attending those places of worship, where their ears must be stunned by clerical thunders, their feelings embittered with orthodox illiberality, their heads deranged by doctrinal contradictions, or their tender hearts wrung by the canting sarcasms aimed at the religion of their sincere parents. In the same proportion as they are overawed by the external sanctimony of the preacher and influenced by his misrepresentations, they will be lead to conceive a disesteem for them, whom they should venerate. Fathers and mothers ! in the exercise of your abilities and privileges, arise, and secure to your children the blessings of rational religion and sound morality.

Thirdly. Another reason for urging an immediate attention to the concerns of our own denomination, and the diffusion of correct principles and precepts, arises from the ambitious measures which are now in opera-

tion, to prevent the spread of the truth. Societies of every name are formed, and to enlist the *abilities, prejudices and resources* of the community, the popular slang is excited against those, that refuse to become members. *Hireling missionaries*, of no reputation at home, are sent abroad, to fan the public passions to a flame, for *evangelizing the world*, though nothing but *sovereign grace* or the *divine influence*, can, as they say, have the least effect! Many *unsuspecting and well-disposed christians* are members of those Societies, paying their hard earnings to support *foreign and calvinistic missions*, of the most dangerous and fatal tendency to our civil and religious liberties. The conduct of the most influential *Doctors* who are at the head of the collusion, goes to show, that if "the powers that be," would permit, they would *shut us from their temples*, and confine us in dungeons, for our belief. Lovers of truth! shall we not awake from our sleep and proclaim by our deeds, that we are the friends of Jesus? With the tenderest affection and the most sincere regard for our liberal, but mistaken neighbors, let us warn them of the *religious aristocracy* which is at the door, and will bind us in chains; unless the means are withheld from the *avaricious clergy*. Look, and be astonished! How often do we hear the apparently grave divine, praying for a more liberal contribution to the missionary cause, or begging for a few cents to save from endless wrath, *perishing immortals*, and receiving with the smile of a miser, the last dime that industry and poverty could grant, while he himself is in possession of many thousands, regaling mid the splendors of affluence and abundance, without bestowing a shilling that is not remitted by the mistaken liberality of his female friends? How long will this delusion continue to prevail? Can people in this enlightened land, believe such men are the ministers of him, whose home was a work-shop, and his temple, the wave-beaten shore, or the mountain grove? Let us be kindly watchful that our own dear connexions and friends are not entangled in their nets of bondage.

Fourthly. Let us inquire whether the countenancing of other societies and neglecting our own profession, will not have a direct tendency to continue the remissness of our *friends*, who have not, as yet, publicly espoused our faith. Their immediate interest, the dread of singularity, incompetency to stand forth in argumentative defence of the cause, together with the *inattention* too apparent among its *professors*, unite in perpetuating their bondage. Let all who know the truth, exert their talents for its support, and those who are more favorable to it, than to any other system, make a public declaration of the same, and we would not be a minority. More than half the support of our opposers is derived from those, who are considered by their preachers, as totally depraved and hell-deserving sinners. The most moral and upright of them, are denominated the most dangerous members of society. Friends of Jesus! we have seen these things exhibited in real life, and shall we not now, *even now*, step forward, maintain the declaration of truth, by christian regulations, unremitting examples, faithful exhortations and fervent prayers?

To conclude. BRETHREN: If we are persecuted and misrepresented, let us be steadfast and forgiving. When the enemy *mis-represents* us, let us be careful that we *fairly represent* him. By good will, gentleness, truth and prayer we can overcome. Never lose sight of the great pattern of moral and religious excellence. Remember, he said, "Father, forgive." His prayer will be heard and answered, and so will ours, when we pray with the same spirit!

However widely scattered abroad, let us be one in heart, striving to serve the Lord Jesus. *Theory*, of every description, without *practice*, is like food with no appetite, and strength with a total disinclination to exercise it. God grant we may be both *hearers* and *doers* of the word, obeying the commandments which are everlasting life. Eccentric as we may appear in this address, the Lord reward us according to our *sincerity*, and our zeal for his abundant honor.

And now, may the boundless mercy of God overshadow the world and crown with hopeful success the exertions of Zion's friends. Amen.

Per order, RUSSELL STREETER.

GOOD NEWS.

A letter from Rev. T. Bigelow, *Palmyra*, Portage county, (Ohio,) brings intelligence of the addition of *ten* preachers, within about one year; viz, *three* Baptists, *two* Methodists, two from the Christians, and *three* young men from the Universalist Societies.

A new Church, belonging to the Universalists in Norwich, (Conn.) was dedicated to the worship of the "God of the Spirits of ALL flesh," in July last.

The believers of the TRUTH, in the following towns, are erecting houses for worship; viz. Philadelphia, (Penn.) Cambridgeport, Shrewsbury, Western, (Mass.) Providence, (R. I.)

Rev. D. Pickering, of Hudson, N. Y. proposes publishing a new selection of Psalms and Hymns, for public and private devotion, containing 420 pages, well executed and neatly bound; for 75 cents each, payable on delivery.

Proposals are also received for publishing a *monthly* work, at Watertown, (N. Y.) entitled "The Herald of Salvation," each number to contain 16 pages, at *one dollar* per annum.

In a word; we hear, from almost every direction, flattering accounts of the cause of truth. *Union and energy* is all which is necessary, to ensure the divine blessing, and flourish in the profession of our belief, as long as we are actuated by the principles of Truth Divine.

NOTICES.

The GENERAL CONVENTION of Universalists will convene, by divine permission, at *Warner*, (N. H.) the third Wednesday and Thursday, in September, instant.

The NORTHERN ASSOCIATION of Universalists is to be holden at *Barre*, (Vt.) the first Wednesday and Thursday, in October next.

The Editor tenders his grateful acknowledgments to the Patrons of the *Intelligencer*, and solicits their future endeavors to give it a still wider circulation. The present number of subscri-

bers is rather short of *one thousand*; to which, no doubt, considerable addition might be made, without much difficulty. The expense for a volume is so trifling, that *men, women and children*, with a little prudence in their expenditures, may retain enough, each quarter, to obtain a number.

Those who have not paid for the first volume, need only be informed that we really want it, to pay the Printer, remembering that *two hundred times fifty cents is one hundred dollars*, and they will "feel our woes, our wants drive far away." Subscribers in general have been honorably punctual.

Correspondents will accept the thanks of the editor, and be assured, that "Nazarenes," and some other instructive pieces will be inserted, in part, in the next number.

IMPORTANT QUESTIONS.

"Who was delivered for our offences, and was raised again for our justification." ROM. iv. 25.

On this text I shall predicate three questions.

1. How and in what sense was Christ delivered for the offences of those, for whose justification he was raised?

2. After Christ was delivered—could he be released from that state or condition, till the purpose, end, or design was effected, relative to those, for whose offences he was thus delivered?

3. If Christ was released from that state in which he was delivered, have those for whose offences he was involved, a right to reckon themselves released and *freed* therefrom? J***.

Another Conversion in the ministry.—We have just received information by the Boston Universalist Magazine, of the *conversion* of a Mr. ADIN BALLOU, of Cumberland, (R. I.) preacher of the Christian Order, to the faith of God, that he is not only the Saviour of Christians, but of *ALL MEN*, Jews and Gentiles.

SILENT DEVOTION—SELECTED.

As down in the sunless retreats of the ocean,
Sweet flowers are springing, no mortal can see;
So, deep in my soul, the still prayer of devotion,
Unheard by the world rises silent to THEE
My God! silent to THEE,
Pure, warm, silent to THEE.

As still to the star of its worship, though clouded,
The needle points faithfully, o'er the dim sea;
So dark, as I roam in this wint'ry world shrouded,
The hope of my spirit turns trembling to THEE
My God! trembling to THEE,
True, fond, trembling to THEE.

THE
CHRISTIAN INTELLIGENCER,
AND
GOSPEL ADVOCATE.

EDITED BY
RUSSELL STREETER,
Minister of the First Universalist Society in Portland.

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DIVINE TRUTH.

THE boundless universe is governed by one infinite, eternal and immutable God ; by whom it was originally formed for the glorious purpose of communicating happiness, in different ways and degrees, to an innumerable multitude of beings of various capacities and orders. The system which was devised by infinite wisdom, distinguished by unlimited goodness, and executed by omnipotent power, is of all possible systems the most glorious, because it will eventuate in the greatest ultimate holiness and felicity of all intelligent creatures. Evils were not permitted, either physical or moral, to frustrate the accomplishment of God's benevolent purpose ; but are so overruled and super-directed, as to constitute a process of discipline and improvement, conducive to the welfare and final happiness for which man was created. The mediatorial appointment of Jesus, his filiation, and miraculous gifts ; his divine labors, his sufferings, crucifixion, resurrection, ascension and exaltation, to "the right hand of the Majesty on high," were a necessary part of the original purpose of Jehovah, and perfectly adapted by infinite intelligence, to make the brightest display of the divine glory, in the immortality and bliss of the rational universe. Salvation from sin, error, and all unreconciliation, must precede that virtuous and holy exercise of the moral faculties and affections, in which alone true happiness consists. Neither

in the present nor future state of being, can accountable agents indulge themselves in "the transgression of the law," without experiencing a corresponding retribution of punishment or suffering, designed to suppress vice, humble the sinner, and, by the gracious interposition of *the word of divine truth*, reclaim and save him from final perdition and death. Hence the disobedient are commanded and exhorted to repent of their iniquities, reform their lives, and obey the gospel, that they may come to an immediate participation of that joy, which is appointed to *all*, "in the dispensation of the fulness of times."

To this representation of the divine character, and such views of the final destination of man, can liberal and benevolent souls object? It is rational, scriptural, and divinely consolatory in the hour of affliction and death, leading the mind through the temple of creation and providence, to its great author in the skies. There, in the Zion of eternal solemnity and glory, is the final home of the redeemed.

Reader; if we profess to believe in salvation *from sin and unrighteousness*, shall we not appear extremely unreasonable, in being inattentive to practical godliness? Did not an apostle judiciously observe, "bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life which now is, and of that which is to come?" Divine truth, or the true system of religion will promote the great and weighty interest of society, by a determined suppression of vice and an energetic excitement to virtue.

Supreme love to our heavenly Father, is the fundamental requirement of the law and the gospel, and is a moral exercise of the affections happily preparatory to increasing and higher degrees of glory. No being, however exalted in the chain of dependent existence, can be superlatively blissful, while in any degree unreconciled or unholy; nor is it possible for rational intelligencies to love an object supremely, which is not, in their estimation, supremely lovely. As they "love

God because he first loved" them, it is proper to display to the eyes of their understanding, the infinite goodness and beneficence of the Great Lord of all, to excite in their feelings, corresponding emotions of love and veneration. The tongue of an angel can never be too eloquent in proclaiming divine goodness, *infinite goodness*; nor could a pen dipped in heaven write *the law of love* in the heart, in too high and glowing characters. To be perfect, all immortal creatures, must love God with all their affections and faculties.

Good will to men is another commanding trait in the character of a christian. Without it, real peace cannot be enjoyed. A disposition to enmity and malevolence, is a merciless tormentor of its possessor; while a friendly and benign spirit, conducts to the bosom, streams of continual peace and delight. *Good will* to each other, converts the world, which without it is a dreary and sunless wilderness abounding with monsters, into a variegated landscape, beautiful, delightful, and luxuriant as Eden regained. Springs of living water gush from burning plains, and flowers and fruits enamel and enrich mountains of sterility. Friendship on earth is a prelude to heaven; it wipes the tear from the weeping eye, applies its balm to the anguished bosom, and points the mourner to that celestial world, where death is overwhelmed in victory, and friends in triumph unite, crowned with immortal life.

Gratitude to God for his innumerable mercies, and especially "for his unspeakable gift," constitutes an essential part of a truly religious character. By a proper exercise of the affections, men may antedate the joys of futurity, and, in mental participation, feast on the rich dainties of heaven. Gratitude to Him who is infinitely above all praise, will constitute a part in the song of Moses and of the Lamb; and the reasons for its celebration be ever realized in the increasing and pure felicity of a redeemed world. In the heaven of heavens no objects of compassion will be found; no Lazarus begging for crumbs; no widows weeping in sackcloth;

no infant mourners, helpless, homeless, and forlorn, lisping a faint prayer for favors. Let us then, christian reader, in testimony of our hearts gratitude, indulge a liberal hand according to our ability, and give to the suffering an opportunity of exercising one of the noblest affections of which our nature is capable. The religion which successfully enjoins these divine principles, is the river of paradise, making glad the city of our God. In addition to all other enjoyments it affords the anticipation of those pleasures, where without a cloud to interrupt, ALL will enjoy the full radiance of the divine countenance.

No complexity or mysteriousness in the great plan of redemption will shade with obscurity "the grace of God" displayed in the "salvation of all men." The divine benevolence and glory in the humiliation, sufferings, death, and resurrection of the Saviour, will shine on the redeemed possession, in cloudless meridian splendor; and the revelation of "life and immortality," through his mediation, have a clear and full exposition, in the gratitude and praises of every intelligent creature in heaven and in earth. A halo of everlasting glory will encircle the head of our exalted Redeemer, and every ascription of honor from the harps of the blessed, of every nation and language, give it additional extent and lustre, and the high hosannah be lost, in the holy mental eloquence of solemn, joyous, silent adoration.—The glorious Son, at the head of his vast reconciled empire, "redeemed from the bondage of corruption," will bow to Him from whom all power is received, and the infinite GOD OF LOVE "be ALL and IN ALL."

FOR THE CHRISTIAN INTELLIGENCE.

ANSWERS

To the three Questions on the last page of Vol. 2, No. 1.

1. Jesus being "delivered," implies his subjection to bodily and mental suffering, as the *head* of the *body* for the offences of whose members he was delivered. "For

as the body is one, and hath many members, and all the members of that one body, being many, are one body ; so also is Christ."—1 Cor. xii. 12.

2. Christ being made a little lower than the angels, for the *suffering* of death, was crowned, (and the crown is always placed on the *head*) that by the grace of God, he should taste death, (the wages of sin) for *every man* ; and therefore, all who believe the truth, may "reckon themselves dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." His resurrection is proof that he *put away* that for which he died, (John i. 29,) and his being seated at the right hand of the Majesty on high, is still further proof that he *accomplished the end* for which he *suffered* ; for it was *after*, (not before) he had purged our sins, by the sacrifice of himself, that he was thus exalted.

3. Christ being released, gave those for whose offences he was delivered to sufferings, a right to reckon themselves released, by faith, from the bondage of corruption or death. He whose body saw no corruption, and whose soul was not left in hell, arose to immortality, as the *head* of *every man*, the *whole body*, for whose united offences he suffered ; and he ascended on high to the bosom of the Father, that he might ultimately fulfil his promise ; " And I, if I be lifted up from the earth will *draw all men* unto me. And this he said, signifying what *death* he should *suffer*." W.

FOR THE CHRISTIAN INTELLIGENCER.

"WHAT IS YOUR RELIGION?"

Elm-Trees, Aug. 16, 1822.

SIR—A few days since as I was reading a *philosophical Sermon* in the "Christian Intelligencer," a neighbor came in and asked me what I was perusing, so devoutly ; for I did not notice him till I heard his voice. Something about religion, I answered him. About religion ! he echoed, it seems to me you spend a great

deal of your time very needlessly, in reading so much as you do about religion ; pray tell me what is your religion ; are you a Protestant or a Roman Catholic ? I answered him, that I did not certainly know whether I was the one or the other, or that either would acknowledge me as one of their communion ; for there were so many divisions and subdivisions among Protestants, and so much form and ceremony with the Catholics, that it would require a dictionary much larger than Johnson's folio to describe them with sufficient distinctness, for a man who had time, and actually read them all, to determine whereabouts he would find his place in their rank and files. As to the *Catholics*, I never could discover in their preaching or praying, any great distinction, in point of doctrines, (with the exception of Transubstantiation,) between them and some of the Protestant sects ; and I believed that all the doctrines, *the high orthodox call evangelical*, are embraced in the general Catholic creed ; and some appeared to estimate their own forms and ceremonies, as meritorious, as the Catholics did theirs. He again said, " Do tell me, are you an *Episcopalian* ? " No—I have never joined that particular class of religionists, as a member, though I consider them as I do all others, who call themselves Christians, and behave towards them as Jesus commanded his followers to behave to one another. " Well, said he, I want to know ; are you a *Calvinist* ? No—I cannot follow Calvin, for I look on him as a man very erroneous in all his *distinguishing tenets*, which have principally contributed in giving him a name, and in making him the head of a sect ; but he appears to me to have acted most wickedly in the affair of *Servetus*. In that unchristian persecution, he manifested nearly as much malignity and depravity of temper, as did the Jewish rulers in the death of Jesus ; and I do not find that he gave so much evidence of repentance and sorrow for his wickedness, as did Judas for betraying his Master. *Calvin's* name and character ought to be

reprobated. Though some good may have arisen from the part he took in the Reformation, in his time, the authority and influence of his name as the head of a religious sect, have done so much more evil to after generations, as to leave a great balance against him. The poison he set afloat in the religious atmosphere is not yet entirely destroyed. "Are you a *Lutheran*?"—I never read either the life or works of that man; and cannot say whether I adopt his opinions or not. He followed me up by inquiring, "Are you a *Baptist*?"—I told him, No; if by Baptist he meant a man who has been baptized by *plunging* or *immersion* in water, as a ceremony. And this ceremony, thus performed, was the principal difference between Baptists and some other denominations. I had often heard them preach and pray but could not distinguish their performances from the Calvinists; except their preachers appeared to be less informed, and some of them seemed to boast, as I thought, of their ignorance of what they called human learning, because in that they resembled the apostles. But now they have got a Baptist College, their preachers will find a better ground for appreciating their performances. Nevertheless, the Baptists, as far as my acquaintance extends, are about as morally good as other religionists.—"But are you a *Methodist*?" said my neighbor. I believe not, I replied; yet all I knew of their tenets was by occasionally hearing some of them preach. They were very animated, used much action, and appeared very anxious to produce some visible effect; and from what I saw in some of their meetings, I should judge they were liable to mistake a *frenzy* and *derangement of mind*, for a *miraculous conversion*. The general tenor of their doctrines, seemed to resemble the old fashioned Arminianism. "Well, said he, I must set you down for a *Quaker*; are you not one? There is a sort of plainness and simplicity about you, that always made me think you would suit that sect very well." I replied, I did not know in what *Quakerism* consisted, except

so far as I could judge of their religion by their moral conduct, including the government of the tongue, which I thought to be a little better, generally, than the habits of the other sects. Other religionists were almost always at war with each other, by the tongue, if not by the fists ; and individuals were not unfrequently at variance and bickerings, on matters of little moment, but as subjects of perpetual irritation. It is not unusual for neighbors and seemingly good old friends, who have worshipped together almost a long life, to fall out and quarrel like heathens, about a place to set a meeting-house, or some trifling tenet that has no more to do with *moral habits*, than the mountains in the moon, and which generally terminates in a division of the society or sect.

Now, while these sects, and parties of the same sect, are wrangling and disputing to an unaccountable degree of ill nature, the *Quakers* seem to go on peaceably and quietly in their religious, as well as their worldly concerns, making *moral honesty*, or the duty of doing to others as they would have others conduct towards them, their great rule of life. I had observed their conduct ever since 1775, when——“ But, pray, said my neighbor, be so good as to inform me whether you have any religion at all, and what you call yourself. You seem to evade every question I put to you, in a manner more artful than satisfactory. Every body ranks under some denomination or other ; why do you not frankly tell me whom you follow in religious matters ? Are you a *Hopkinsian* ? No—I do not know that I ever read a passage of his writings in my life. He then impatiently said, he doubted whether I had any religion, or was ashamed to acknowledge the name of the man I followed. To which I replied ; after taking a survey of what all the denominations I was acquainted with, call religion, and on what they laid the most stress as means to recommend themselves to their Deity, I sometimes almost doubted whether I had any thing in my sentiments

or conduct, that the world would allow to be religion ; but I was not ashamed to own the *name of him* I took to be my master, leader, and pattern in matters that *I called religion*, which I included under the term of *love to God and love to man*. Now, said I, you may see how great a proportion of what others call religion, I cut off. "Well, well ; enough of your evasion ; do tell me who that man is ; I suspect it is Dr. Priestley, or some Universalist. Come, be honest and tell me ; I am impatient to know, and weary with so much evasion." But said I, of what consequence is it to know *whom I follow*, as you term it. Suppose I do not follow any particular man in my religious tenets ; would you conclude I had no religion ? "I should say, (he replied,) you differed from every one else." True—but I may have a religion. What if we should first settle what religion is ? "No—but I want to know whom you follow in order to help me in judging of your religion. Were you to say it was *Socinius*, it would be satisfactory ; because I already know what was Socinius' religion." So then, said I, you suppose every man to adopt the exact sentiments of the man whose name he professes to take ; do you ? "Yes ; if a man says he is a Calvinist, I conclude he adopts the principles of that great man." Well, suppose I were to tell you, I was a *Congregationalist* ; what would be your conclusion then ? "I should think you were at your old game of evasion ; because Congregationalism regards only the mode of *church government*, whether Calvinists, Arminians, or Hopkinsians." Then you distinguish between religion and the mode by which religious people govern their church concerns ; do you not ? "I certainly do." Very well, my friend, I will be as frank and honest to you as I always have been free in expressing myself to all people with whom I have discussed religious and moral subjects for forty or fifty years past. If there be any thing in which I have indulged pride or vanity to excess, it is in thinking freely, and honestly communicating my thoughts to others on proper occasions. You have asked me a

plain question; and I will give you a direct and plain answer. I take Jesus Christ for my master, teacher, and pattern in religious matters, and nobody else.—“Why then, said he, you are a *Christian*, and your religion is neither more nor less than what is called Christianity.” I replied, I have no objection to your calling me a christian, and my religion christianity, provided you do not confound and identify me with millions of other persons, called christians, so as to conclude that my religious sentiments are the same as theirs.

I once heard a very learned divine preach a sermon in which his principle head of discourse was, “*That Calvin was not a Calvinist.*” At first it struck my mind as an unintelligible proposition, or a mere play on words. But he proceeded only a little way in his discourse, before I saw his object, and that important ideas and inferences might be contained in it. And he made it very manifest, before he was done, that Calvin really was not a Calvinist; that is, he demonstrated that the notions now generally entertained by most of those called Calvinists, and would be offended were you to call them any thing else, were not contained in any of Calvin’s works. Now I have no hesitation in saying, *that Christ, in a similar sense, was not a christian*; that is, assuming what is commonly called orthodoxy as it is made up of the fall of Adam, original sin, and total depravity, from that event to all his posterity, the trinity, election and reprobation, atonement, special grace, conversions, and *miraculous new births*, together with eternal and endless torments in hell, as these have been handed down in creeds and confessions since the days of Athanasius. I say then, *orthodoxy* thus compounded and taken for christianity, as it has been among the *orthodox*, I think it correct to say, that Jesus Christ was not a christian. I am also of opinion, that if one who attended on the whole of Christ’s administration, and on the preaching of one or more of his apostles to the end of the apostolic age, were now to revisit this earth, simply with the knowledge he gained from that

ministry, and attend a few sermons of our high orthodox preachers, he would be very much at a loss to conjecture what religion they were of; and if he should attempt to liken it to any thing he ever heard of while on earth, it would be to some branch of the Gnostics.—“After all this parade of words, said my friend, I take you to be a Universalist or a Unitarian.” Keeping my observations in mind, it is immaterial what I am called. I have said I mean to follow Jesus Christ. He was of Nazareth, and declared, by one of his chosen companions, in the first sermon preached after his ascension, to be a man approved of God by miracles, and wonders and signs, which God did by him. If any body knew what Jesus was, I believe Peter was among those who knew him best. Now taking this in connexion with the doctrines, precepts, and example Jesus left to the world, with the full assurance of living again in a resurrection state, that our happiness or misery is predicated as consequences of our virtue or vices here, and all under the general administration of the providence of God our heavenly Father, leaves no doubt in my mind, but that all things and events will terminate finally in the happiness of *all*. This will be to the glory of God—and nothing short of this, can be, according to my view of God’s administration. The scriptures abound with passages where God is spoken of, as a kind and affectionate Father of all the human family; and it seems to me we must give up that term as improperly used, and not at all expressive of the relation the Deity intended to exhibit of himself to the human race; or we must admit it in its fullest extent as to what a human father would do, to and for his children, were his power, knowledge, and goodness equal to his affection. Did you ever know a child to behave so undutifully to his father, as that it would not be imputed to the father as unnatural and cruel, if he had power and knowledge to place his child in a situation where he would be reformed, and become a virtuous and obedient child, and yet refused to do it out of vengeance to

his child, because he had not duly improved, and made proper returns of gratitude for the common privileges he had been indulged with? My friend acknowledged that he believed every father, unless he were a monster, would so apply his *chastening* rod to his refractory child, as sooner or later to work out his entire reformation, if he possessed knowledge and power enough. But said he, "how would it do to preach up to the world, that the wicked will finally be happy; would it not tempt them to go on in sin, and add misery to their wickedness, until the world became a great bedlam, a very hell on earth?" I answered, that what would be the consequence of a general preaching of this doctrine of the wisdom, power, and benevolence of the Deity could only be known, so far as future events can be foreknown, by reasoning theoretically on the human mind, connected with passions, appetites, and affections, under the guidance of reason, and under the influence of hope and fear. All sensitive creatures seek pleasure, and all chastisement is only pain designed to prevent wrong elections, and induce to right and proper ones. Hence, endless or everlasting chastisement seems to approach pretty near to a solecism. If chastisement or punishment does not always succeed in bringing the sufferer to reformation, it is owing to the want of knowledge and power in the person inflicting it. But let us examine the history of the human race as far as this particular point is made a disputed subject, and so far as history will lead us. The objection is; if the public teachers of religion were to preach up the idea that pain, misery, and torments unutterable in the resurrection state, for misbehavior in this transitory world, were to be less than infinite, or of shorter duration than eternity, people would be more likely to indulge their vicious passions and appetites, than they have been under this thundering doctrine. This I deny; because I have not yet found a person who would say he really believed there was a strong probability that he should finally be thrown into that state of endless wo. The generali-

ty of those who appear at first as if they were willing you should think they had worked themselves up to a state of mind to believe this doctrine, have a salvo, in what they call sovereign grace, for themselves and their particular friends. Hence, these believers in endless misery, always have an uncommon charity for the most notorious sinners that are doomed to the gallows, when they are told, that a moment, or even a second of time, before they are choaked, they were heard to utter a few of their cabalistical words, about *sovereign grace, saving faith, precious blood, and infinite merit, &c.* I have never met with one of these believers, who would say he verily believed one of his own sect or creed, however immoral his life may have been, was doomed to hell; though they say there is no hope for one of their *morally honest* neighbors whose creed they happen to deem heterodox—poor soul, there is no chance for him; he, they say, relied on his *morality*! Again why may we not reason analogically, from the effects of temporal punishments to the effect of future punishments in the resurrection state? A general survey of the European governments for the three or four last centuries, will hardly support the objection. And in our own country, through the whole extent of it, there has been a regular mitigation of the criminal code for nearly half a century, and I believe the fact is, that crimes have decreased, and general happiness increased. Again there are numerous societies of Universalists in our own country; indeed they are daily increasing, and my acquaintance with them, which is as extensive as it is with most of the other sects, will not warrant a conclusion in favor of the objection. Good education, with chastisement properly applied in this and the resurrection state, I have no doubt, will bring all nations, tongues, and people to bow to the sceptre of him, whose yoke is easy, and whose burden is light.

“I wish, said my friend, you would tell me more particularly how this matter stands on scripture grounds; you seem to have reasoned, or conjectured wholly on

the nature and constitution of the human mind theoretically ; and the natural relation of God as the Father of the human race ; and on the experience of Governments ; with appearances as they may be collected from the characters of individuals among the societies of Universalists in this and other countries—now this opens too wide a field for me to travel over. And as to the moral conduct of the Universalists, they like the Quakers, are but a small portion compared to the great body of the other sects, and therefore their morality, if they have more, or even as much as those of other denominations, may fairly be attributed to their considering themselves as being overlooked and watched for their halting, and so from motives of mere prudence, decency and good neighbors, carry themselves better than they would, were they under no other restraint than their religious tenets lay them.”

I told my friend I thought I understood all his positions ; and would consider them—I was ready to admit there was some weight in his observation that a small society separating themselves, on particular principles, from the rest of mankind, will naturally from the pride and ambition of the party feelings, which are always more or less identified with ourselves, become vigilant to recommend their society, by good conduct, to the rest of mankind ; but does not the very ground of this observation go to shew us that people may be well governed without any view of punishments hereafter, and so destroy the whole of the argument in favor of everlasting torments ? I wished him to think of this against he called to see me again ; and I would endeavor then to tell him how this matter stands on grounds more scriptural.

NAZARENUS.

APHORISMS.

To acknowledge a fault and refrain from it, is but saying, I am wiser to-day, than I was yesterday.

When your reason and judgment gain an ascendancy over one evil propensity, consider the victory as worthy of perpetual commemoration.

PROCEEDINGS

Of the General Convention of Universalists, of the New England States and others, in annual session, at WARNER, N. H. September 18th and 19th, 1822.

The Ministers and Delegates composing the Convention, met at the hall of Br. — George on the evening of the 17th, and opened the council with solemn and devout prayer, by Br. Samuel C. Loveland. And

1st. Chose Br. HOSEA BALLOU, *Moderator.*

2d. Chose BRS. S. C. LOVELAND and HOSEA BALLOU, 2d. *Clerks.*

3d. Proceeded to read and examine the letters from various Societies, and the credentials of the delegates, which furnished just occasion for rational joy of heart, and gratitude to our common Father in heaven, for the prosperity which he has kindly sent to our Sion the year past.

4th. Pursuant to requests from Societies in Cambridgeport, (Mass.) New-London and Wilmot, (N. H.) and Strafford, (Vt.) to be received into the fellowship of the General Convention, Voted that said requests be granted.

5th. Chose BRS. Sebastian Streeter, Hosea Ballou and Russell Streeter, a committee to attend to requests, either for letters of fellowship, or for ordination, and to report thereon.

6th. Adjourned until the morning of the 18th, at 8 o'clock, A. M. Prayer by Br. Elias Smith.

7th. Met on the morning of Wednesday; Prayer by Br. Hosea Ballou.

8th. Called on the Committees which were appointed last year to visit the several associations in connexion with the General Convention, who gave favorable representations concerning the good work of the Redeemer's grace in the north, the south, the east, and the west.

9th. Adjourned to attend public services. The order of the morning service was as follows:—

Br. Kittridge Haven, the introductory prayer. Br. H. Ballou, 2d. the Sermon from Rom. i. 25. Br. Asa Priest, the concluding Prayer.

AFTERNOON SERVICE.

Br. Sebastian Streeter, the introductory Prayer. Br. Elias Smith, the Sermon from Daniel vii. 13, 14. Concluding prayer, Br. John E. Palmer.

EVENING SERVICE ON WEDNESDAY.

Br. Russell Streeter, the introductory Prayer. Br. Sylvanus Cobb, the Sermon, from St. John iii. 35, 36. Br. Benjamin Whittemore, the concluding Prayer.

10th. Appointed Brs. John E. Palmer, Isaac Whitnall and Asa Priest, a Committee to visit the Western Association, to be holden in the town and county of Otsego, N. Y. on the first Wednesday and Thursday of June, 1823.

11th. Appointed Brs. Robert Bartlett, S. C. Loveland, K. Haven and Elias Smith, a committee to visit the Northern Association, to be holden in Barre, Vt. the first Wednesday and Thursday in October next.

12th. Appointed Brs. H. Ballou, R. Streeter and Joshua Flagg, a Committee to visit the Eastern Association, to be holden in Waterville, Me. on the first Wednesday and Thursday in June, 1823.

13th. Appointed Brs. H. Ballou, 2d. Elias Smith, and Thomas Whittemore, a Committee to visit the Southern Association, to be holden at Western, Mass. on the 2d Wednesday in December next.

14th. Adjourned until Thursday, 8 o'clock, A. M. Prayer by Br. George W. Brooks.

15th. Thursday morning met according to adjournment. Prayer by Br. Lemuel Willis.

16th. The Committee appointed to consider requests for letters of fellowship or ordination, reported that it is expedient to grant letters of fellowship to Brs. Thomas F. King, city of New York, Linus S. Everett and Joseph Bradley, Hudson, N. Y. Lemuel Willis and Dolphus Skinner, Reading, Vt.; Hiram B. Clark, Brookfield, Mass.; Asa Wheaton and Massena B. Ballou, Boston, Mass.; Hubbard H. Winchester, Halifax, Vt. and George W. Brooks.

17th. Voted to accept the above report.

18th. Adjourned to attend public services.

ORDER OF THE MORNING SERVICE.

Br. S. C. Loveland, the introductory Prayer. Br. S. Streeter, the Sermon, from 1 John iii. 3. Br. D. Skinner, the concluding Prayer.

ORDER OF THE AFTERNOON SERVICE.

Br. Joshua Flagg, the introductory Prayer. Br. H. Ballou, the Sermon, from Psalms xli. 4. Br. R. Bartlett, the concluding Prayer.

ORDER OF THE EVENING SERVICE.

Br. R. Streeter, the introductory Prayer. Br. I. Whitnall, the Sermon, from Acts xx. 32. Br. H. H. Winchester, the concluding Prayer.

19th. Appointed Br. H. Ballou to arrange the Minutes of this session and accompany the same with a Circular Letter, and to publish the whole in the Universalist Magazine as soon as convenient.

20th. Voted to request the Editors of all the periodical papers of our order, to insert the Minutes and Circular at large in their respective publications.

21st. Adjourned the General Convention, to be holden in Clinton, N. Y. on the third Wednesday and Thursday in September, 1823.

Prayer by our aged and much respected brother William Farwell.

HOSEA BALLOU, *Moderator.*

SAMUEL C. LOVELAND, }
HOSEA BALLOU, 2d. } *Clerks.*

[*The Circular Letter will be given in our next number.*]

FROM THE UNIVERSALIST MAGAZINE,

NEW ASSOCIATION OF UNIVERSALISTS.

Agreeably to previous arrangements, Brs. Hosea Ballou, David Ballou, Hosea Ballou, 2d. Hubbard H. Winchester, and John Brooks, convened at Br. Elizur Chamberlin's, in Bernardstown, Mass. on Thursday the 10th day of October, and formed an Association, by the name of the "*Franklin Association of Universalists.*" Made choice of Brs. David Ballou, Moderator, and John Brooks, Clerk.

Attended public worship, at the Rev. Mr. Rogers' meeting-house, at half past 10 o'clock, A. M. First prayer by Br. H. H. Winchester. Sermon by Br. Hosea Ballou, 2d. from Isaiah xxix. 13, 14. Concluding prayer by Br. Brooks.

Public worship commenced in the afternoon with prayer, by Br. David Ballou. Sermon by Br. Hosea Ballou, from Rom. x. 17. Concluding prayer and benediction by the same.

In the evening a discourse was delivered by Br. David Ballou, from Col. i. 28.

The Association retired to Br. J. Connable's, and completed their business, by—

1. Voting that the several Universalian churches and societies in this region be requested to send delegates to the next session of this Association.

2. Appointed Brs. David Ballou, H. H. Winchester, and John Brooks, a committee to attend the General Convention, to be holden at Clinton, N. Y. on the 3d Wednesday and Thursday in September next, and request that this Association may be received into their fellowship, and placed under their patronage.

3. Adjourned, to meet again at Whitingham, Vt. on the 4th Wednesday of September, A. D. 1823.

Per order.

JOHN BROOKS.

FOR THE CHRISTIAN INTELLIGENCER.

FALLIBLE DOCTORS, OR BLIND GUIDES.

DEAR SIR—From several recent occurrences, with a relation of which I need not trouble you, I have been led to suspect that our *school Divines*, are not sufficiently evangelical to constitute them infallible guides, in matters of religious opinion. I presume not to decide for others, but leave them to decide for themselves, after hearing the reasons of my suspicion, whether some of our spiritual Fathers and Doctors of Divinity may not fall under the denomination of “blind guides.” I allow, my subject is by no means pleasant, otherwise than a sense and love of duty renders it such; because it has the appearance of being on the uncharitable side of the question; but then lenient charity you know, is often conquered by obdurate, stubborn facts. Evidence frequently compels us to believe with reluctance, many unpleasant things of our neighbors, against a voluntary choice. Dark and stormy, therefore, as my prospect may appear, I will venture to submit my reasons to the

sensible and candid. And the *first* is, the reluctance they manifest to having their doctrines examined by reason and God's word. Doctrine advanced by the Apostles, was directed to our understanding, and submitted for our inspection. They did not challenge the implicit confidence of their hearers in all they might advance, which had nothing better for its support, perhaps, than their own *ipsi dixit*; that is, they did not require men to believe, or tamely to assent to dogmas and propositions which had not, to them, the appearance of truth. At that age, men had the liberty to "*prove all things, and hold fast that which was good*;" nor were they bandied about as heretics, libertines and scismatics, because they would not receive doctrines without examination. The Apostles were anxious that their sentiments should be examined, for being founded in truth, they knew they would derive advantage and strength from the trial. It is error and falsehood only, that suffer by inspection; and these will always try to avoid, while truth elicits examination. Consequently, when a man would impose a creed upon me, which he will not allow me to discuss, I suspect an imposition. And why not? If he were to refuse me the privilege of inspecting a commodity, which I was about to purchase, I should be jealous of a deception; and why not jealous also of his story, or his creed, when he insists upon my receiving it with my eyes shut, or without the exercise of my own understanding. It looks like an insult in the clergy to prescribe, and it is certainly weakness in us, to allow them to prescribe a faith for our assent, which requires the surrender of common sense, before it can be adopted. For we may as well be without eyes, as always to go blindfold, and without reason, as not use it. Since nothing but falsehood and deception, suffers by being explored, this sort of clerical domination which prohibits the use of reason, carries the imposition on the very front of it; for they would have all, to be either fools or hypocrites. These things make up my first reason, for being jealous that they are "*blind guides*."

2. Their doctrine is scholastic. They are taught it at the schools of divinity, and of course, "according to the rudiments of this world." Its character is conformed to the model of the institution in which it is taught. If in the *Theological Institutions* at Andover, or Bangor, they are Calvinists; if, at Providence or Waterville, they are Baptists; if at Princeton, they are Presbyterian, if at Georgetown, they are Roman-Catholics, and if at Yorktown, they come out blazing academical Episcopalians. Now I leave it to the good sense of your readers to decide, whether this is scholastic divinity, and also whether these qualifications are most likely to constitute them *infallible* guides, or "*blind guides*."

3. They belong to a consociation or synod of Ecclesiastics, to whose tribunal they are answerable for all their doctrines and instructions. Hence if one have the capacity to discern an error, but few have the boldness, probity and courage to renounce and expose it, for fear of the tyranny and excommunication of the church, and the envy and execrations of an Ecclesiastical council, and of being followed with the popular cry of "Anathema—Maranatha." So that to live in peace and friendship, he must either be a blockhead, by refusing to learn, or a hypocrite in concealing his improvements; either of which, constitutes, as I think, a "*blind guide*."

4. They are flattered with the notion of church preferment; of being honored with the splendid titles of A. M. or D. D. And such honorary epithets have considerable influence on professional characters, who are always more or less pleased with such solid attainments. Their sparkling brightness, not only eclipses the mild and gentle lustre of the gospel, but frequently blinds the eyes of its pursuers so thoroughly, as to change a religious guide into a "*blind guide*." Because if they freely examine and honestly expose the errors of their creed, they lose those preferments, epithets, and clerical elevations, and are driven from the holy order, as enemies to religion and as opposers of grace. To keep their

friendship, they must be deceptive, or else, "fools and blind."

5. Their divinity is popular; it ensures them the respect of great men, and the reverential deference of small ones; which among men who are fond of the flattery of superiors, and the homage of inferiors, has a powerful tendency to blind their eyes, and strengthen their hands in error. This is a weakness, not peculiar to professional men, but is common to all. It however lessens their diligence in searching for errors in their creed, and encourages them to travel in the beaten path of their ancestors, and to maintain "the traditions of their fathers," whether right or wrong.

But the last reason I shall offer, is, that as this scholastic divinity is popular, those who defend it with any good degree of ability, stand an excellent chance of being advanced to a state of affluent independence about home; and the less gifted can find employ on foreign missions; so that all may live, and many get independent. If I am uncharitable in this suggestion, I am not alone, for Paul and Peter were of opinion that '*filthy lucre*,' would have some influence upon, even a '*Bishop's*' mind. With these reasons before him, I am satisfied that a rational, candid man, will not only consider school theologians, fallible beings, but even the least qualified to guide others in religious opinions of any set of men whatever; for it is against popularity, personal elevation, and ease, and interest, to detect and expose the errors of a system, which possesses them of so many ornamental and lucrative advantages. Was their case like that of Peter suffering under a shower of *stones*, or of Paul receiving *forty stripes save one*, and they should still persevere, with nothing in prospect but deprivations and poverty and death, we could think them sincere; for, then they would feel an interest in *anatomizing* their system; and if they found it false, to proclaim it "on the house top." But their case is directly to the opposite of this; they float on the wave of popular respect, and are wafted along by the wind and current of fame.

But finally; it is a question usually put to witnesses in courts of justice, whether they get or lose by the success of the cause, and if either, they are dismissed. I cannot think this an unimportant question for our modern theologians, who are so unwilling to submit their cause to the trial of scripture and common sense. It might answer as a criterion, by which to decide in some measure, whether they are *infallible* guides, or "*blind guides*."

B. S*****.

MONEY FOR PREACHING.

It is diverting in the extreme to peruse the Circular of the Cumberland Baptist Association, for 1822, in which they boldly *ask money for preaching*, and witness the holy zeal which they manifest, in defending that preachers should be *hired* and have their *wages*, as much as though they wrought in a man's vineyard. We do not condemn their arguments, but admire they should come from that source. The Baptist ministers have long condemned *all* as *hirelings* who agreed to preach a given time, for a certain compensation. But now their voice is wholly for *hiring* and *paying* preachers. Dr. Chapin labors the subject faithfully, in an Ordination Sermon. The *Freewill Baptists* in their Letter, published in the "Christian Herald," fully agree with the Calvinists, in demanding a *regular support* for ministers. A better time could not have been chosen to introduce their claims. While Missionaries are calling aloud for *money, money by millions* to save Heathens, may not our ministers at home, modestly ask for a few *hundreds* or *thousands*, annually, to enable them to save gospel hardened sinners, without being suspected of "*laboring for the meat which perisheth*?" Ministers should remember, the shrewd Leland's favorite maxim, "*Those who live in glass houses should be careful not to throw stones*!"

RELIGIOUS CALUMNY DETECTED.

IT is a solemn duty which we owe to ourselves, and to the public, to detect and faithfully expose every instance of bold misrepresentation, or insidious religious calumny, as far as opportunity admits. No other consideration would induce us to notice, in this manner, the "Two Sermons on Christian Fellowship, preached at Gorham, Oct. 16, 1816," by Rev. ASA RAND, present Editor of the "*Christian Mirror*." The *first* sermon does little more than proclaim the author in *fellowship* with all *Calvinists*, by whatever name they may be distinguished from *Arminians*; but the *second* exhibits his uncandid and censorious spirit towards "*Universalists*," "*Elias Smith*," "*Quakers*," "*Freewill Baptists*," and "*Wesleyan Methodists*." As there are gentlemen in each of those denominations abundantly able to meet and repel Mr. Rand's unprovoked attacks on their reputation, we shall direct our remarks exclusively, to his calumnyation of Universalism. It is but justice, however, to observe, that the *Quakers* have already manfully defended themselves. Friend *Edward Cobb* published "A few Observations, &c. in reply" to Mr. "Rand's sermons," which led *him* to publish another pamphlet, entitled "A Word in Season;" which was answered and *refuted* by Friend *Samuel F. Huzzey*, of this town, in a work called, "A brief examination of Rand's book," &c.—We presume that the puritanic author of the sermons is convinced by this time, that it is "out of season" to attempt to *hang* Quakers, even in controversy; for he has *hung* about a year, on the Calvinistic gallows, which, (*Haman-like*,) he erected for the *peaceable* Friends.

The calumnious paragraph in which the preacher made a hostile attack on Universalism, is found on the 19th page of the "Sermons." It contains *one truth* and *three untruths*. The *one truth* is thus stated—

"Of the *Universalists*. They believe that all men will be saved; either as soon as they die, or after a future punishment of limited duration; whatever their lives may be."

No Universalist will deny that statement, if words are to be taken in their common acceptation. They do believe *with Paul*, that "God will have *all men* to be saved and come to the knowledge of the *truth*."—1 Tim. ii. 4. And why should they not believe it, since it is expressly revealed by Him, who worketh all things after the council of his own will? They believe "God is the Saviour of *all men*," and can Mr. Rand prove he is not their Saviour?—1 Tim. iv. 10. Universalists have faith in the salvation of *just as many*, (and no more nor less) as God has *willed to save*, viz. ALL MEN. If Mr. Rand had made it appear we "believe" that *more* than "all men will be saved," his declaration would have stood against us; for in that case, our faith would have been unscriptural. But as it now stands, it is altogether in our favor. Hence, we render to all their dues, and give him the credit of stating *one truth*.

But his *untruths* are *three*.

1. "Hence, they fully agree in doctrine with the first and great deceiver of the human race."

2. "The whole substance of their belief is contained in these words to Eve, *Ye shall not surely die*."

3. "The natural consequence of this belief is a life of sin, in any particular course to which corruption or temptation may lead; the end of which is death."

These statements are unfounded and indefensible. When a *public teacher* deliberately publishes *three* palpable untruths, to *one* truth, his conduct is too reprehensible to pass unnoticed. Neither Mr. Rand, nor any Calvinistic divine in this town, or elsewhere, can maintain his assertions; nor do we believe they will have the pertinacity to attempt it. His declarations are destitute of argument, evidence, prudence, discernment, and common decency. They are remarkable only, for falsity, censoriousness, contumacy, stupidity, obstinacy, and indecorum. We call on Mr. Rand to devote a column of his "*Mirror*" to a defence of these unprovoked calumniations, or like a *christian* editor, acknowledge his error.

Did "the *first and great deceiver* of the human race," believe that God would be the Saviour of all men? that as "sin had reigned *unto death*, even so should grace reign through righteousness *unto eternal life*, by Jesus Christ our Lord? Does he "labor and suffer reproach," as do Universalists from such men as Mr. Rand, "for *trusting* in the *living God* who is the Saviour of *all men*, especially of believers?" If the great deceiver do *thus believe*, he fully agrees with St. Paul and Universalists; but if not, Mr. Rand's statement is *untrue*, and in that respect, *he and the deceiver agree*; for neither of them *abide* in the *truth*. John viii. 44.

Again. Do the words "Ye shall not surely die" contain the *substance* of Universalism; viz. "As in Adam *ALL DIE*, even so, in CHRIST shall *ALL* be made *ALIVE*?" Do the words which say, in substance, "Neither Adam nor his posterity shall die, nor need a Saviour," embrace the substance of the *truth*, that "Both Adam and all his posterity have *died* in trespasses and sins, and will be saved by the grace of God?" Universalists are "constrained to believe that if one *died* for *all*, then *were all dead*; and that he died for all." Thus they wholly *disagree* with "the great deceiver;" for he said they should *not die*. Yes, reader, it is Mr. Rand who *agrees*, at least, *partly*, with the deceiver, by maintaining that *some men will not surely die the death* which the Lord threatened. But we contend that *death in sin*, was intended, and that *all do surely die*; the *preacher* and the *deceiver*, to the contrary notwithstanding.

The next question is, whether the belief that all *men* will be saved from sin, naturally leads to a more sinful life? Does it "*encourage* the wicked to continue in sin, and escape the righteous judgment of God?" Does it raise a syren voice, "Let us sin that grace may abound?" Are men encouraged "to continue in sin because we are not under the law, but under grace?" If Universalists maintain that "stolen waters are sweet, and bread eaten in secret is pleasant;" if they say "the way of the transgressor is *delightful*, and there is

great peace to men while abounding in *wickedness*;" if they declare, "the righteous shall *not* be recompensed in the earth, *much less* the *wicked* and the *sinner*," we admit the truth of Mr. Rand's assertion; otherwise it is calumnious and false: but the first cannot be maintained; therefore the last is evident.

A few words will place it beyond controversy, that a real active faith in the salvation of all men, would be highly influential in the suppression of crimes. The doctrine maintains that *sin* is man's *greatest enemy*; an implacable foe that must needs be destroyed for man to be blessed. So hateful and malignant is the character which Universalists ascribe to transgression, that nothing but the love of Almighty God, as revealed in the gospel of his Son, was adequate to its forgiveness or destruction. They strenuously maintain that much, *very much* of the evil of sin is endured in the present world, and that while men continue in it, they will suffer loss, and have reason to lament, like wicked Cain, "*my punishment is greater than I can bear!*" Now can the belief that God out of infinite, impartial love to sinners, sent his only begotten Son to save them *from sin*, because of its odious nature and dreadful consequences, lead men to continue in wickedness? If Universalism *encourages* men to sin because it holds forth a "punishment of limited duration," it is also true that all our wise legislative bodies, encourage the wicked to continue in sin; for the punishments they denounce, are, in duration, limited: but the *last* is not true; neither the *first*: for the Apostle saith, *Rulers are a terror to evil works, and, by grace are ye saved*. Unless it can be made to appear that Universalists yield to all temptations, wallow in "corruption," outstretch other professors of religion, especially Calvinists, in the commission of crimes; exhibit a "life of sin," of dishonesty, falsehood, oppression, debauchery and hatred, Mr. Rand's declaration is slanderous and indefensible. Unpleasant as it may be, we ask the public to appeal to observation and facts, and "render to all their dues."

Mr. Rand is earnestly invited to come out of the ambush from which he has shot several *pointless arrows* at Universalism, since he edited the "Mirror," and take the open field of fair investigation and argument, and from Scripture and reason refute the doctrine which we maintain, "that all men will be saved," and consequently, all "punishment be of limited duration." Otherwise it would not be strange if "the judgment of God" should compel him to give up the editing of the 'Mirror,' as it did to "resign" to another, (to use his own words) "the keys of the kingdom of heaven as relates to the church" in Gorham, and to retire, "*blushing* and confounded," that he had "been so unfaithful."

JUDAS ISCARIOT.

Regardless of the admonitory maxim of Jesus, *Blessed are the merciful, for they shall obtain mercy*, his professed disciples of various denominations, have condemned and sentenced "poor Judas" to perpetual infamy in time, and unending torture in eternity; and this, without taking into consideration the many palliatives to the enormity of his offence. It is the object of these remarks to induce a general revocation of the rash and unwarranted judgment of christians, that they may decide on the character and fate of Judas, on the same principles, that they would be willing to have posterity form an opinion of their own character and destination. The conduct of the apostolic traitor is given in the new testament, which we think authorizes the following observations.

1. Though Judas was wicked, his designs were more *mercenary* than *murderous*. Being *avaricious*, he delivered his Master into the hands of his enemies, supposing he could rescue himself from them without sustaining the least injury. This we are authorized to presume, because he so *deeply relented* his deed, when he saw him in the judgment-hall, and that he did not extricate himself from them.

2. That his *repentance was sincere*, there can be no doubt, when we admit that he went to the Jewish rulers of his own accord, *confessed his guilt, asserted the innocence of Jesus—returned the money* he had received, and was *choaked with grief*, or took *vengeance* on himself. When christians give as much evidence of sincere repentance, are they as willing that a world of observers should follow their uncharitable example, and call it *horror of conscience*? Take heed how you judge! Had Judas persisted in his deed, and *slandered* our blessed Lord, it would have formed a mighty weapon for Jews and infidels, and might have lighted such a flame of persecution as would have endangered the infant cause of christianity.

3. Independent of the above considerations, Judas was not the *worst* of men. He was only the *betrayers* of Jesus, whereas, we are informed of those, who were his *betrayers and murderers*.—Acts vii. 52. Now as Jesus was always heard, and *prayed* for the forgiveness of his “*betrayers and murderers*,” can we believe he would not intercede for Judas, who was far less guilty? If the offender who *repented, confessed, returned the money, defended* the innocent, and *condemned himself*, be not pardonable, what hope is there for the present generation?

4. The assertions, “I have chosen you and ordained you, [the twelve apostles] that ye should go and bring forth fruit,” (John xv. 16.) and “Ye who have followed me in the regeneration—shall sit on twelve thrones,” &c. (Matt. xix. 28,) are enough to convince any candid mind; that Judas had as full and unconditional a promise as any other apostle. The declaration that he “went to his own place,” no more proves that he went to *endless misery*, than it does that he went to the centre of the sun. It is infinitely absurd, to suppose the divine penman would express a sentiment of such awful import, by such an indefinite phrase. His *own place* might mean the *grave*; on account of his *preferring death*, in the immoderation of his grief.

5. The lamentation of Jesus "It had been good for that man if he had not been born," may mean, it had been well not to have been born *so soon as he was*; or not to have been *born of the spirit*; or what is still more probable, it might be a *proverbial* expression, signifying the *deep and lasting disgrace which he had brought upon himself*. But to say the same of his *existence*, of which he was not the author, would be to charge God with folly. *Job* and *Jeremiah* used similar language, and even Jesus exclaimed, "Why hast thou forsaken me?" Had he said to Judas, *God hath forsaken thee*, it would have implied as great a malediction as the other phrase; and, divines would have as eagerly grasped it, in evidence of his final misery. Should we adopt the manner of interpretation preferred by the enemies of Judas, we could prove he will be so unfortunate as to have them for his miserable companions. Thus: "*All things come alike to all.*" Then, if the sentence, *Depart, &c. come on poor Judas*, the same things will come on *all* his accusers. Again: "There is *one event* to the *righteous* and to the *wicked*." Hence, if *wicked* Judas is sent to hell, the *righteous* priests who condemn him, will meet with the same *event*. "*As is the good so is the sinner.*" So if our good Calvinists, are *pardoned* when they *repent* and return the money which they have unlawfully obtained, *so is the sinner* Judas. "But the *dead* know not any thing, neither have they *any more reward*." Who then can prove that Judas was *rewarded* after he was *dead*? These examples are introduced to show the manner in which our opposers handle the scriptures, in order to condemn others.

6. The words of Jesus, "Those that thou hast given me I have kept, and none of them is lost but the son of perdition; that the scriptures might be fulfilled," cannot relate to any thing further, than to his having again fallen into the world, from which he was chosen; which was manifest by his avaricious and worldly spirit. His being *lost*, forms no objection to his final recovery, unless it can be proved, that Jesus did not come to *save*

that which was lost; in which case none of the scriptures would be fulfilled. The salvation of Judas is predicated on the most firm and broad foundation of which we can conceive. Thus spake he, whose language on earth was recognized and recorded in heaven. "For I came down from heaven, not to do mine own will, but the WILL of HIM that sent me. And this is the *Father's* WILL which hath sent me, that of ALL which he hath given me I should *lose nothing*, but should raise it up at the *last day*." John, vi. 38, 39. The same infinite intelligence which created the stars and contrived the system of the universe, hath REVEALED A PLAN for the salvation of ALL MEN, not excepting Judas; and being of God, it cannot be overthrown. Amen.

PROGRESS OF TRUTH.

We are happy to announce to our readers, the general prosperity of the cause of Universal Salvation. The Lord of the vineyard has blessed the labors of his servants, in various sections of our country, and the understandings of many are enlightened, with the knowledge of the glory of God. In addition to the *six periodical Publications*, which are now circulated extensively, and read by thousands, others are proposed; one, which we have not mentioned, to be entitled "The Gospel Advocate," at Buffalo, (N. Y.) Preachers of the word are added to our numbers, Societies formed, Churches organized, and houses for public worship erected.

An elegant and costly House is building in *Boston*, Bulfinch-street, the corner stone of which was laid with due ceremonies, Oct. 7, 1822; one at *Cambridgeport*, and one in *Philadelphia*. May the Lord strengthen the hands and unite the hearts of our brethren, enable them to succeed in their undertakings and enjoy the full recompence of their labors, in feasting on the heavenly manna, as dispensed by the faithful stewards in "the latter house."

Intelligence from New-York and Ohio, as proclaimed by the *Herald of good news*, shews that the wilderness begins to rejoice, and that *his name* whose right it is to rule in righteousness, shall finally be glorious, from the rising to the setting sun.

In *Maine* there appears to be considerable excitement and some prospect of a general revival of religion. The friends of

truth who have been rather inactive, and perhaps for justifiable reasons, begin to *revive*, and renew both their exertions and strength. We have refreshing news from several towns, even where the Saviour of all men had been scarcely named. Our esteemed Brother COBB, labors in Waterville, Winthrop, Norridgewock, Gardiner and Union, and has preached occasionally in many other towns, to numerous and attentive congregations. From our other beloved Brethren in the ministry, we have no direct intelligence, but presume they are owned and blessed, in all their able and faithful labors.

ORDINATION.—At Wilmington, Vt. on Tuesday the 22d of October, Br. HUBBARD H. WINCHESTER, was publicly ordained to the work of the ministry. Br. DAVID BALLOU, of Monroe, Mass. the Introductory Prayer. Br. HOSEA BALLOU, of Boston, the Sermon, from Ps. li. 13: "*Then will I teach transgressors thy ways, and sinners shall be converted unto thee.*" Br. DAVID BALLOU, the Ordaining Prayer. Br. HOSEA BALLOU, the delivery of the Scriptures and Charge. Br. HOSEA BALLOU, 2d of Roxbury, the Right Hand of Fellowship. Br. WINCHESTER, the Concluding Prayer and Benediction.

A numerous and respectable audience attended, and evinced, by its attention, a deep interest in the services.

OBITUARY.

Capt. WALTER KEATING, of Portland, (late master of the brig *Galen*,) DIED at Hampton, Va. Oct. 1822, aged 43. He was an esteemed member of the Universalist Society in this town, and a citizen of the first respectability. The following testimonial is taken from a *biographical sketch*, written by a gentleman of veracity, whose "personal observation and knowledge," renders it worthy of entire acceptance.

"Capt. KEATING, as a *husband*, was full of affection and tenderness—as a *father* he was kind and indulgent, encircling all those endearing ties, which render life happy. Having suffered shipwreck and buffeting by the proud billows below, and being summoned to take his departure across the ocean of death, to the peaceful and happy shores of eternity, with an UNSHAKEN FAITH IN THE UNIVERSAL LOVE AND GOODNESS OF GOD, he was enabled to meet the grim messenger of DEATH, without dismay. Thus in the midst of life and usefulness hath a *brother fallen* and been deposited in the cold mansion of the grave; one who will long be remembered by his bereaved family and a large circle of friends, who know well, how to estimate departed worth."

In Providence, R. I. 16th Oct. Mr. SAMUEL HILL, in the 84th year of his age. It is but justice to the memory of the deceased to say, that in his character were united those virtues which are an ornament to the Christian

name. For about forty years of his protracted life, he was a firm believer in the divine goodness, in the creation, preservation, and the final redemption from sin and misery, of all the erring children of Adam; and his life was a practical comment on his belief, for it breathed *love and good will to all*. After giving directions respecting his funeral, he, in the triumph of faith, commended his soul to the hands of its maker. Consolatory to his only child and numerous friends (for he had no enemies) is the reflection, that the unbounded mercy of God gave him delight in the dying hour, and brightened the beam of his setting sun.

HYMN.

JEHOVAH spake! wide Chaos heard,
And bowing to his sovereign word,
Confusion, darkness fled;
While from the deep, the void profound,
Celestial splendors shone around
And new-born beauties spread.

Up rose the Sun in cloudless light
And at meridian strength and height
Beam'd from his radiant throne;
The Moon was rob'd in silver rays,
And mild reflecting solar blaze;
Bright gem'd the starry zone.

The morning Star less lucid still,
Was orient seen above the hill,
And led the van of day;
While twice ten thousand worlds of light
Wide round the gloom of ancient night,
Shed Wisdom's mildest ray.

"Let these be signs!" JEHOVAH said;
From pole to pole the signs were spread,
And MORTALS bade them hail!
For Wisdom, Love and Power shall be
Thy signs, O God, and lead to Thee,
Beyond DEATH's cloudy vale.

Richards altered.

THE NORTHERN ASSOCIATION

Of Universalists convened at *Barre, Vt.* October 8th, 1822. Br. John E. Palmer was chosen *Moderator*, and Brs. Samuel C. Loveland and Robert Bartlett, *Clerks*. The Church in Whiting, and Societies in Crown Point, N.Y. and Shaftsbury, Vt. were received into fellowship. Granted a Letter to Br. C. R. Marsh, as a fellow laborer. Br. Royal Gage, was dismissed by request, and G. W. Brooks was disfellowshipped for unchristian conduct.—The brethren who were present, and took part in the exercises, were Brs. Elias Smith, Samuel C. Loveland, Kittredge Haven, Robert Bartlett, John E. Palmer, J. Wallace, J. Babbit, and Adolphus Skinner. The Association was adjourned to meet, if the Lord will, at *Whiting, Vt.* on the first Wednesday and Thursday in October, 1823. We have only room to observe; the meeting was glorious, and the Circular Letter written by Br. Palmer, breathes the very *spirit* of the *Lord Jesus*.

THE
CHRISTIAN INTELLIGENCER,
AND
GOSPEL ADVOCATE.

EDITED BY
RUSSELL STREETER,
Minister of the First Universalist Society in Portland.

Vol. 11.

March, 1823.

No. 3.

A SERMON,

Delivered at the Dedication of the Universalist Meeting House,
in PORTLAND, (Me.) August 16, 1821, by SEBASTIAN STREETER, Pastor
of the Universalist Church and Society in Portsmouth, N. H.

HAGGAI ii. 7 and 9.

"I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts."—"The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace saith the Lord of Hosts."

THE custom of dedicating places of public worship to the exclusive service of Almighty God, is sanctioned by the usage of ages. For this purpose, we have now assembled in this commodious and splendid edifice.—The words read from the holy scriptures, are thought to afford an appropriate theme of discourse on the auspicious occasion. The two houses mentioned in the text, are, the one built by Solomon, and that erected by the Jews, after their return from the Babylonish captivity. The transcendant glory of the latter is predicted. We shall do well to remember that Haggai spake with the authority of a true prophet. He followed no cunningly devised fable, nor shaped his predictions to suit ancient opinions and prejudices, or to strengthen and perpetuate popular impressions. "Thus saith the Lord," was his direction and authority. He devoutly listened to the voice of the Almighty for instruction, and whatever his spirit dictated, he fearless of consequences, indited.

In the verses which we have selected as the subject of discourse, on this joyful and interesting occasion, the prophet asserts his authority with distinct and solemn repetitions—"Thus saith the Lord of Hosts." His predictions are consequently, based upon inviolable truth, and await in the progress of the divine administration, an infallible and complete accomplishment. But the doctrine of the text will have but little influence upon the hearer, unless the divine authority of the writer is fixed in the mind, as an incontrovertible truth. If he had no authority to predict, we have none for believing in his predictions. Our hopes may end in despair, and our confidence terminate in confusion. But if he foretold "the coming of the Just One, and the glory which should follow," by the direction of the living God, "he that believeth can never be confounded." This is our persuasion, and with it, we may proceed to the labors before us, with hopeful prospects of edification and pleasure.

The text contains a number of predictions, all however, connected by the unity of the general subject, which is the coming of the Messiah, and the transcendent glory and peace, which follow in the train of his mediation.

Convenience and improvement will incline us to notice the different sections, as they are placed by the inspired penman.

I. I will shake all nations.

II. The desire of all nations shall come.

III. I will fill this house with glory, and the glory of this latter house shall be greater than of the former.

IV. And in this house will I give peace.

The first particular prophetically indicates the uncommon solicitude which was prevalent among the Jews and others, at the time of the Saviour's birth; and the great revolutions which the diffusion of his doctrine, and the establishment of his kingdom, would produce in the institutions, opinions, and habits of all nations. These emotions and mighty changes are ex-

pressed by the comprehensive phrase, "I will shake all nations." That an illustrious personage of incalculable utility to mankind, was about to enter the theatre of the world, is known to have been a very prevalent expectation at the time of the Redeemer's advent. No prophet had appeared among the chosen tribes during the space of about four hundred years. The ancient distinction and authority of their nation were extinct. They confidently looked for restoration to their ancient privileges and national elevation, by the Messiah promised to their fathers. The rabbins, in whom the multitude were accustomed to repose implicit confidence, assured them that the magnificent approach of their deliver was at hand. That their long expected Shiloh was at the door. That the august "Messenger of the covenant" to be made with the house of Israel in the latter days, would suddenly, very suddenly come to his temple in Jerusalem, wearing the aspect of supreme authority; invested with the insignia of royalty; clad with an armor irresistible; and who, subjugating all nations, would give them the dominion of the world.

Aspiring and vain, these representations were perfectly congenial to the temper of that people. Their pride was inflated. Their ambition was distended and inflamed. Illusive hopes elated and disquieted them. They were agitated and moved by an ungovernable anxiety. To use the language of the text, 'The Lord shook them.' Under the influence of conflicting passions, but particularly that of fond expectancy, they were shaken through all their tribes and families. But this expectation was not confined to the Jews. It reached other branches of the Roman empire. "Wise men from the east," guided by the star of the babe born in Bethlehem, "came with gifts of gold, and frankincense and myrrh," to find him who was born king of the Jews, to fall down before him with reverent prostration of soul; to welcome and worship him as "the true light of the world, and the salvation of God to the ends of the earth."

The commencement and progress of Christ's ministry

shook the existing institutions, customs, and prejudices of every place, where its power and glory were displayed. As he multiplied miracles of wisdom and mercy, of power and compassion, all classes of society were shaken by their influence. While his doctrine dropped as the rain, and distilled as the dew on the multitude, on the Jew and the Greek, the Scythian, the barbarian, the bond and the free, all were moved. Indifference itself could not remain neutral. The chief priests and the rulers of the people looked around upon the field of the Redeemer's labors of love, and were shaken into paroxysms of rage, that such distinguished favors and blessings should be lavished upon the multitude without proper discrimination. "The common people" were aroused from their slumbers; heard the Saviour gladly; caught a glimpse of his rising and expanding honor; and "rejoiced with joy unspeakable and full of glory," that they had found the "consolation of Israel, him of whom Moses in the law and the prophets did write." A general agitation was visible in every place, where the Apostles of the Lamb preached "the gospel of the kingdom," and wrought "wonders in the name of the holy child Jesus." Polytheism trembled through all its departments. The gods were shaken from the pantheon, and the priests of idolatry from the altars, where stupid deities were blindly revered. Civil despotism and ecclesiastical-tyranny tottered as on the brink of dissolution. The vaunting champions of the traditions of men met their prostration, and the sour bigot found his temper mollified and sweetened, by the melting influence, and the kindly power of impartial mercy. These consequences will ever follow, where the gospel, which is the "power of God unto salvation," is preached "in the demonstration of the spirit and power" of its truth. Those who make "shrines for Diana," and patch the rents in "broken cisterns that can hold no water," will find "their craft in danger," and be utterly shaken out of employment. Those, and those only, who labor in the fields of a Saviour's love, in the fruitful

vineyard of him, who had compassion on the ignorant, and on them who are out of the way, will find their vocations permanent, and their reward sure. All others are out of "the way everlasting," and must be shaken and moved into the places destined for them by the purposes of him, "who worketh all things after the council of his own will."

The scriptures abound in testimonies which substantiate these statements, but a few must suffice. God declares by the prophet Jeremiah, "I have set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant." It is no less the province of the genuine gospel of Christ, to root up and exterminate every thing in the moral and intellectual systems, contrary to the nature of God and the happiness of his offspring, than it is to plant "the word of life," and build up the kingdom of holiness and peace. The unerring teacher, who spake not as the scribes, but as one having authority, is express on this point. "Every plant," says he, "which my heavenly Father hath not planted, shall be rooted up." The great apostle of the gentiles, adds the weight of his testimony. "Yet once more, I shake not the earth only, but heaven also." The meaning undoubtedly is, he will produce revolutions not in the civil institutions only, but in all ecclesiastical establishments and moral habits of the world, which are in opposition to the genius and requirements of the everlasting gospel. "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken, may remain." Thus certain it is that agitations and revolutions ever have, and ever will attend the preaching and operations of the genuine doctrine of "Jesus and the resurrection," till "all things are made new," and the true God is known and worshipped as, "ALL IN ALL."

Something of this kind has undoubtedly been witnessed in the promulgation and spread of "the common

salvation" in this place. The slumbering feelings and the hitherto inactive abilities of the friends of Jesus and of man, have been roused to noble exertions. They have arisen from "the dust and shaken themselves." The exhibition of their efforts astonishes contiguous towns and distant churches of the Lord Jesus. So commodious and splendid a temple of love and of homage, of prayer and praise, has rarely, if ever, been completed in so short a period of time. With propriety you may repeat the language of an eminent servant of our master, "We can do all things through Christ who strengtheneth us."

In your efforts and progress thus far, you have probably produced a general excitement in this place, and in the neighboring villages and towns. Some have gathered with you, and many have endeavored to scatter abroad. Some are friendly, and others inimical to the prosperity of your society. Some approve, and others oppose the universality of "the gospel of the grace of God," in which you believe and rejoice. But, brethren, you will stand as "Mount Zion which cannot be moved." You have no reason to be alarmed. "The king eternal, immortal and invisible," has, through your instrumentality, shaken this section of his heritage; and he will continue to shake the nations, and cities, and neighborhoods of the whole earth, till not a vestige of wrath or impenitence, unbelief or corruption, sin or misery, remains in the family of man. "Till death, and he who hath the power of death are destroyed," till a ransomed world, made free indeed by "the truth as it is in Jesus," shall know, experimentally know him and the power of his resurrection; welcome him as the desire of their hearts; and unanimously crown him "Lord of all." These remarks will introduce the second particular.

II. The desire of all nations shall come.

This is a prophecy of the coming of the Messiah, in the person and ministry of Jesus Christ, and has been literally fulfilled. He actually appeared during the continuance of the second temple, repeatedly entered it in

person, and taught "the people the things which belonged to their peace."

But the literality of this prediction, it is believed, contains but little, if any, of its real importance. The personal appearance of Christ was not all, we apprehend, which the spirit of prophecy intended by the phrase, "The desire of all nations shall come." Though higher than the kings of the earth, the Son of God, considered as an individual, was no more "the desire of all nations," than Lyncurgus or Solon. Indeed when disconnected with the sublime doctrine which he taught and exemplified; his distinct and luminous exhibitions of the character and will, the requirements and beneficence of God; and the indubitable proof which he gave of a resurrection to a blissful immortality, he was, not probably, the "desire" of any nation. But the gospel of his kingdom contains truths and blessings which are, in substance, ardently desired by all nations, and families, and individuals of the earth. Equally removed in the doctrine which he inculcated, from "the leaven of the pharisees and sadducees," he was "full of grace and truth." Officially and practically, he was "the brightness of the Father's glory, and the express image of his person." He was the sun of the intellectual and moral world. "He was the resurrection and the life," the "salvation of God to the ends of the earth."—He was a supernatural messenger from the court of heaven, who brought "good tidings of great joy to all people." He was a teacher divinely qualified to impart to the whole Adamic family, all the information they desired, respecting the Deity, themselves, their fellow creatures, their duties and destination for time and eternity. His sublime doctrine, perfect examples, and heavenly instructions, contained in substance every thing which all nations and individuals, from the birth of time to its final catastrophe, could possibly desire. In this sense he was "the desire of all nations." Wisdom and love, compassion and power, pardon and peace, heaven and eternal glory beamed conspicuously in the gospel of his kingdom.

Those points in theology and ethics, which had in all ages bewildered and perplexed the profoundest philosophers and moralists, were rendered by the heavenly teacher, so plain and intelligible, that "he who runs may read" and understand them.

1. He revealed the Deity in all his communicable majesty and mercy, power and glory. He developed, with infallible certainty, his nature and will ; the benevolent motives of his providence ; and the auspicious termination of his moral government. A deep solicitude on these momentous subjects is common to all nations, and all ages of the world. Men have ever felt, and continue to feel, not merely a prying curiosity, but a deep interest in being acquainted with the invisible power which gave and sustains their existence ; which has created worlds unnumbered, and beings innumerable around them ; and which continually directs and guards the multiform interests of all. So far as history reaches or experience extends its observations, this solicitude is visible. The writings of Zeno and Aristotle, Plato, Seneca, and other philosophers and moralists of remote antiquity ; and especially the avidity with which their instructions were received, indubitably prove the prevalence of a powerful anxiety to be acquainted with the nature, perfections, and will of the Supreme Divinity. In the gospel of Jesus, we have clear and decisive information on this universally interesting topic. "God is a Spirit, and those who worship him, must worship him in spirit and in truth. God is light, and in him is no darkness at all. God is love, and he that dwelleth in love dwelleth in God, and God in him. There is none good but one, that is God. He maketh his sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust. He will have all men to be saved and to come unto the knowledge of the truth. He worketh all things after the council of his own will." These are but a few of the numerous passages in which Christ and his apostles clearly describe the nature and character of God our Maker. According to the teach-

ings of "the faithful and true witness," the parental affections are among the distinguishing glories of the Almighty. When thou prayest, say, Our Father, who art in heaven ; Hallowed be thy name. Call no man on earth Father, for one is your Father in heaven, and all ye are brethren." These luminous testimonies afford a clear exposition of the nature and character of the great God with whom we have to do. They are truly like "apples of gold in pictures of silver." Their truth is indubitable, and will when known by all satiate the desire of all nations, and the individual myriads of the human race. This is "the God and Father of our Lord Jesus Christ." This is the beneficent object of worship presented by genuine christianity. This is the God, brethren, to the honor of whose venerable name, your piety and liberality have reared this splendid temple of prayer and praise ; in which you and your children, and we trust your children's children through generations yet unborn, will prostrate yourselves before him, and offer the united libations of willing and delightful homage. Drawn by the cords of boundless love, you will here enjoy antepasts of the upper world. The pure and lovely object of your devotions will enkindle celestial sentiments and transports in your hearts. He is an Almighty Father. He is an infinite Benefactor. He is an immutable and immortal Friend.

2. Mankind have not only a desire to be acquainted with the being and perfections of God, but they have a pressing anxiety to know what *services* he requires of them. This is another desire common to all nations. It is fairly deducible from the rites and solemnities of all religions. Patience has been wearied, and ingenuity exhausted, in the multiplication of inventions to placate and gratify objects of religious worship. Whenever a ceremony or rite is settled in the mind of a devotee, as grateful to his God, however puerile or revolting to reason and humanity it may be, he moves to its observance with a resolution, which bids defiance to personal pleasure or pain, interest or honour.

"Gods that are cruel, partial, false, unjust,
Whose attributes are rage, revenge and lust,"

have never been wanting in the number of votaries, to pay them a brutal and cringing homage. To gratify ideal divinities, immense treasures have been squandered; the holy endearments of domestic, and the tender sympathies of social life have been chilled and frozen; rivers of blood have flowed; and human victims without number have smoked upon the sanguinary altars of superstition. These chilling horrors present human nature to our view in a state of deplorable debasement; but they are notwithstanding decisive evidence of the point of doctrine under consideration. They never could have been witnessed, had the human heart been neutral with respect to the will and injunctions of God. They prove beyond the power of contradiction, that mankind possess an instinctive inclination to know the duties, to be acquainted with the *services*, which the great Divinity requires of his intelligent creatures. This information "drops like the rain, and distils as the dew" in the doctrine of "the lowly Jesus." The information, which this doctrine affords on this article, is replete with satisfaction. It calms the conflicting passions of the soul. It hushes the frantic agitations and struggles of the mind. It delivers the victim of superstition; sweetens the sour temper of the bigot; plucks the shrieking babe from the arms of Moloch; and binds up and soothes the yearning heart of the tender mother. No rites at which humanity revolts, no bleeding victims, no consuming sacrifices are required in the gospel of the Lord Jesus. "His commandments are not grievous but joyous. Those who worship God must worship him in spirit and in truth." In the spirit of love which "worketh no ill to its neighbor," and of "truth which maketh free indeed." "Ye pay tithe of mint, and anise, and cummin, said Jesus to the Scribes and Pharisees, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."

When asked by a cavilling expounder of the law, which was the great requirement, he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment." What could be more descriptive of mildness than the following injunctions and declarations of the heavenly Father. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest to your souls. For my yoke is easy and my burden is light."

Such are the religious services required of man in the gospel of everlasting life and peace. These are the elements of christian piety. This is the homage, rendered by the humble follower of the Lamb, to his "God and Father, and our God and Father." He offers no "fear that hath torment, no doubt that damns." His are "the sacrifices of a humble and contrite spirit, which are," in the sight of his God and Redeemer, "of more value than thousands of rams or ten thousand rivers of oil." From the altar of his heart daily and delightfully ascend the hallowed oblations of faith and hope, of love and obedience, of prayer and praise.

3. Among all nations, ancient and modern, a perfect system of morality has been a subject of anxious inquiry. They have a common desire to know what services and duties man owes to his fellow man. In the hurry of human life, and the bustle of conflicting interests, motives and pursuits of a personal and partial nature, too generally, we admit, occupy the thoughts and the efforts of the multitude. In the eager chase of wealth and ambition, of honor and pleasures ; and especially in the outrages of anger and resentment, men are prone to forget the dignity of their nature ; too often overlook the sacred tie that binds and blesses the social state ; too frequently trample under foot the noblest sentiments and the holiest sympathies of the human heart. But when the storm of selfish passions subsides, and the mind en-

joys a calm of sober reflection, the sacred principles of social and brotherly love will awake from their slumbers. They will prompt a critical inquiry into the duties and services due to kindred nature. Injustice, and fraud, and violence are never approved in a moment of dispassionate deliberation. Truth, righteousness, and benevolence are the native elements of the human heart. Till the universality of these is practically established, inquietude and dissatisfaction will embitter the intercourse of nations and individuals.

But the powers of human wisdom have labored in vain to form a perfect system of morals. If we turn over the pages of ancient philosophers and moralists, we shall find their maxims extremely deficient. Their systems are marked with the characteristic imperfections of their authors. Their details are too minute and intricate to be useful in the transactions of man with his fellow man. Many of their rules are the vagaries of a bewildered imagination, rather than the deductions of enlightened reason; some are untenable in civilized society; others are subversive of the public safety and peace; and not a few deplorably humiliating to the real dignity of the human character. In every system antecedent to the introduction of christianity, a relentless and retaliating spirit was indulged. No one therefore, could meet the desire, and answer the interests of all nations. But a different system was exhibited in the scheme of grace through the anointed of God. The gospel of Jesus develops a system of morals, which is in every respect perfect. It teaches clearly and decisively the reciprocal and appropriate duties between man and man, rulers and subjects, ministers and people, masters and servants, husbands and wives, parents and children. In this admirable system, the discharge of one duty, in no instance interferes with faithfulness in respect to any other. All its requirements may be performed at the same time, and the utmost harmony and happiness prevail.

The occasion, however, will not allow us to dwell with particularity on the different branches of christian morality. It will be sufficient to exhibit with clearness and precision its general nature and character. It is founded upon the common brotherhood of mankind. "Call no man your father upon the earth, for one is your Father in heaven, and all ye are brethren. This Jesus spake to the multitude and to his disciples." They were "all brethren." Resting upon this broad foundation, christian morality begins and terminates in love without partiality. Assuring us that "God has made of one blood, all nations of men to dwell in all the earth," it requires us to "love as brethren, to be kind, courteous, and pitiful" to all. Mutual forgiveness is an important branch of it. To the interrogation, "How oft shall I forgive my brother?" our holy Master replied, "Not till seven times only, but till seventy times seven." This is a distinguishing trait in the general character of morals, as taught by the Redeemer. Forgiveness flourishes on the soil of cordial love, and it was therefore a principal object in the instructions of Christ, to cultivate and expand this celestial sentiment in the human breast. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." And again, "Thou shalt love thy neighbor as thyself." The apostle says, "Love worketh no ill to his neighbor;" and, "the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. Be not overcome of evil, but overcome evil with good." But I might have avoided this circumlocution. The divine teacher has comprised the whole of moral and social virtue in a single sentence: "All things whatsoever ye would that men should do to you, do you even so to them, for this is the law and the prophets." These are the maxims of christian morality. This is the system of social virtue recommended and enforced in "the

glorious gospel of the blessed God." We say of it, as the inimitable Watts did of its divine author,

"Did all the world this system know,
Then all the world would love it too."

4. Before the promulgation of the gospel, an impenetrable gloom brooded over the prospects of futurity. No ray of light gleamed from the dark casements of the tomb. Eternity was a contemplation full of depression, discouragement, and horror. Death presented an aspect terrific and appalling. To the bewildered and distracted imagination, its approach was "the besom of destruction" to extinguish intelligence, to sweep away every fond delight, every tender comfort. If some glimmerings of hope were, at times, indulged, a painful uncertainty, but little preferable to despair, embittered the anticipations of "a future and a better world." But of heavenly extraction, the soul of man desired to live forever. It sighed for immortality. Desire prompted deep inquiry and patient investigation. Philosophy labored with commendable perseverance to substantiate the truth of man's future existence. But the loftiest powers of human reason grasped, and grasped in vain, to reach indubitable evidence of its certainty. The vagaries of Plato, and the dreams of Aristotle, never extended beyond the circumference of languid hope. They ended in the twilight of possibility. But not so with the teachings of the Lord Jesus. "He spake as never man spake." His gospel sheds the meridian light of day on this superlatively interesting subject. "The author and finisher of our faith," announced the doctrine of the resurrection, by informing his disciples, that "he should suffer many things of the elders, and the chief priests, and be killed, and raised again the third day." This communication would naturally excite the curiosity, and produce the most critical observation both of his friends and enemies. He actually died and rose again agreeably to the prediction. He personally and repeatedly appeared after his resurrection to a competent number of credible witnesses. More than five hundred

individuals, whose testimony would not be scrupled in a court of justice, received ocular demonstration of the fact. The circumstances attending his death and re-appearance were such, as to render imposture impossible. Here of course all doubts with respect to this hitherto perplexing subject were effectually removed. Jesus positively died, and positively lived again after death. "The Lord is risen indeed." And he declares with divine authority, "I, if I be lifted up from the earth, will draw all men unto me. Because, I live ye shall live also." This is emphatically the desire of all nations.

Lastly. Assured of a future existence, men are anxious to know whether it will be a *happy* or a *wretched* one; what *preparations* are necessary; and *how* they may obtain them. This information is ready and ample in the doctrine of Immanuel. "All the promises are in him yea, and in him amen, to the glory of God. He shall swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the mouth of the Lord hath spoken it. And there shall be no more death; neither sorrow nor crying, nor yet any more pain. As in Adam all die, even so in Christ shall all be made alive." All shall be made alive in Christ, and "he that is in Christ is a new creature." Where is the nation, where the individual, that does not sincerely desire the truth of these divine promises? The sublime poet was unquestionably correct in representing happiness as the great destination and desire of our existence.

"O happiness, our being's end and aim."

And according to the doctrine of God our Saviour, this is no less our destination, than desire. For "in the dispensation of the fulness of times, he will gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him. "Faith, repentance, and holiness of heart are essential preparations for future, as well as present happiness. And the gospel declares, "By the same spirit he giveth faith. Him hath

God exalted with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. God hath also to the gentiles granted repentance unto life. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Behold, says Jesus, I make all things new, these words are true and faithful." Glory to God in the highest, for the desire of all nations, has in truth, come!

The remaining particulars require but little labor, except a brief application of the doctrine already advanced. "I will fill this house with glory, and the glory of this latter house, shall be greater than of the former, saith the Lord of hosts." The superior glory of the second temple did not consist in its exterior magnificence and splendor. In this respect it was greatly inferior to the first. "Who is left among you, says the prophet, that saw this house in its first glory? and how do ye see it now? is it not in comparison of it as nothing." It was the heavenly doctrine taught in the sacred temple, which imparted to it its transcendent glory. "The brightness of the Father's glory" entered it, and spake as one having authority, the words of eternal life. Without this, no ray of superior glory would have gleamed through its apartments. But the august presence of the Redeemer, "full of grace and truth, as the resurrection and the life, as the salvation of God" to the whole world, filled the temple with unparalleled glory. Infinite, unlimited, immortal grace and mercy brightened and blazed from the doctrine of the Lord Christ, through all the parts, and issued through every aperture, with immeasurable refulgence. "The law which made nothing perfect" was taught in the first, and the gospel, which "presents every man perfect in Christ Jesus," was promulgated in the second temple. In this consisted chiefly its incomparable glory. We might as well talk of the glory of a triangle, or honor of a pyramid, as of the glory of the house of worship, when disconnected with the manifestations of divine mercy in it. Dissociated

from "the gospel of our salvation," there is no more glory in a christian church, than there was in the temple of Venus or of Jupiter Ammon. The boundless riches of divine goodness displayed in the genuine doctrine of Christ, is the real glory of his temple. The unrivalled glory of God consists essentially in the superabundance of his goodness. When Moses requested to see "the glory of God," the return was, "I will cause all my goodness to pass before thee." The infinite and impartial goodness of our Father in heaven impressed upon the gospel an incomparable glory. The apostle Paul in a comparison of the Mosaic with the evangelical dispensation, says, "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth." And the angel, who declared the gospel to be "good news of great joy which shall be to all people," saw in it, "glory to God in the highest," by establishing "peace on earth and good will towards men." To the proclamation, defence and enjoyment of this gospel, this elegant and convenient edifice is now solemnly set apart. It is exclusively devoted to the riches and triumphs of grace divine, which will produce in the heart exalted piety to God; pure and undefiled religion; and the most perfect morality. The presence, and unsearchable riches of Christ will be the glory of this house. Here his doctrine will "drop as the rain and distil as the dew" on the hearts of the old and the young. Many houses of worship have been erected in this place before it, but we trust that the glory of this latter house will be greater than any of the former. The more grace is preached, and the divine goodness proclaimed and understood, the greater glory will illuminate this temple of praise and of homage. The result will be the fulfilment of the promise in the last clause of the text.

IV. "In this place will I give peace, saith the Lord of hosts." The Saviour of the world is styled in the

scriptures, "The Prince of *Peace*." And it is said of him in this illustrious character, "Of the increase of his government and *peace*, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even forever." When the venerable Simeon clasped this infant "Prince of Peace and of life" in his arms, he exclaimed in delightful extacy, "Lord now lettest thou thy servant depart in *peace*, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the gentiles, and the glory of thy people Israel." The gospel of Jesus is emphatically termed, "The gospel of *peace*." Through the stated ministry of this gospel, the glorious God will impart the calm enjoyment of sacred *peace* in this place. You will have *peace* in believing, *peace* with God, *peace* with Jesus, *peace* with each other in the intercourse of life, and *peace* divine in the anticipations of eternity.

A word to the Pastor elect, and the Society in this place, and I close.

Dear Brother,—Language is too feeble to express the emotions which distend and enrapture my heart on this momentous occasion. Joy on a review of the past, and anxiety in the anticipations of the future, fasten upon my feelings. God has made you an instrument of his glory in this place. The expeditious completion of this stately and beautiful house of worship, is among the fruits of your labors in the ministry of reconciliation. We have now solemnly consecrated this superb edifice to the service of God, and the advancement of the cause and kingdom of Christ ; and it surely forms one of the happiest days of my life. The hearts of your brethren are rejoiced, and the enemy is confounded. The smiles of heaven are upon us. We share the felicitations of angels, and the multitude of the heavenly hosts, who welcomed the Saviour to the field of his mediatorial labours and triumphs. The tidings of this day's solemnities will gladden the venerable hearts of the parents

whom we love. They will help to ease them down the declivity of life. They will brighten and bless the setting sun of their mortal career. How blissful the thought. Here you are to exhibit the lovely traits in the character of him, who is "the desire of all nations." Here you are to preach the gospel of the Prince of Peace. Here, in a word, you are to break the bread of eternal life to the sheep and the lambs of the great and good Shepherd. Be faithful in your high and holy vocation: Dishonor not this splendid temple with the traditions of men. Profane it not by limiting "the Holy One of Israel." Fearlessly "preach the gospel of salvation to every creature," who shall assemble here; and having "finished your course with joy," as a faithful steward of the manifold grace of God," may you share the plaudit of your divine Master, and be welcomed into "the house not made with hands, eternal in the heavens."

Brethren of this Society—Permit us in the sincerity of our hearts, and amid the overflowings of mutual joy, to congratulate you on the success which has crowned your exertions to provide a convenient house for the worship of God. Accept, brethren our cordial felicitations on its expeditious completion, and the appropriate solemnities of this day. You have been eminently favored of God; for "except the Lord build the house, they labor in vain that build it." "This is the Lord's doings and marvellous in our eyes." You may with propriety adopt the thankful language of the Psalmist, "He hath not dealt so with any nation." Ninety days since, and the axe or the hammer had not been heard upon this building, now it is finished with characteristic taste and skill; and its lofty spire reaches the tidings of your piety and success to the neighboring heavens. Held in the hollow of his hand, the Master of assemblies has suffered no accident or harm to occur during your rapid movements. Animated by his spirit, and guided by his counsel, you have thus far done well. Persevere, brethren, in your heavenly course. "Let brotherly love continue. Keep the unity of the spirit

in the bonds of peace." Be punctual in your attendance on the worship of God, in this temple erected to the honor of his name. Amid these finished specimens of human genius and taste, may your hearts be painted with the virtues and graces of the gospel by the celestial pencil. May your minds be polished with the knowledge of him, "whom to know is eternal life," and your hearts burnished by that "holiness without which no man shall see the Lord." Long may you and your children enjoy the privileges of this sanctuary, and make but one noise "in thanking and praising the Lord, saying, For he is good ; for his mercy endureth forever." AND NOW TO THE FUTURE SOLEMN WORSHIP OF ALMIGHTY GOD, AND THE PREACHING OF THE PURE GOSPEL OF ETERNAL LIFE, WE DEVOUTLY CONSECRATE AND DEVOTE THIS HOUSE. MAY HE EVER FILL IT WITH THE GLORY OF HIS BOUNDLESS MERCY, AND GIVE THAT "PEACE WHICH THE WORLD CAN NEITHER GIVE NOR TAKE AWAY."

FREE DISCUSSION.

The opposers of Universalism in this religion appear to agree in the opinion, that a *controversial* investigation of the subject, would eventuate in the prevalence of that doctrine. But if they are fully convinced that their doctrine of *endless sufferings* is contained in the words of revelation, and that ours of the final *restitution of all things*, is not ; and if they have all the learning, talents and other advantages on their side, how can it be made to appear that they would be losers by a free and fearless discussion of disputable points. Learned and celebrated ministers are busily engaged in warning their friends and neighbors against reading books and publications in which the impartial goodness and universal salvation of God are maintained, and excite the popular prejudices against us, by artful misrepresentations of our doctrine. A few questions in relation to

this subject may be interesting and proper. If Universalism be wholly unscriptural, why need it be misrepresented? Why do our *spiritual guides* attempt to make people believe, that we contend for salvation in sin—deny the need of a Saviour—do away all punishment for sin—and disbelieve the scriptures? What statements can involve a more palpable absurdity, than that which asserts that such as believe in the salvation of all men from sin and unholiness, through the Lord Jesus, hold to salvation in sin, and yet deny the need of a Saviour? Why do not our opposers come forward with extracts from Universalian authors, and prove their assertions? If we are so manifestly absurd in our profession, would not a short controversy put the question at rest, and confound us at once? To allow such a system to prevail, unrefuted and unexposed, is an indication of great indolence or unfaithfulness.

But our religious adversaries know better than to engage in a controversy on those points; they are well aware that we should expose their misrepresentations and fallacious reasoning. They do not suppose they could make *one convert* to the truth, as they call it, by a fair and full discussion of the controverted points, otherwise they would embrace the opportunity, as they are frequently heard to declare, that they would subject themselves to any temporary inconvenience, to be made the means of *one* such conversion.

To dispose of this subject to the best possible advantage the opposers of our doctrine, declare themselves averse to *controversy*, and desirous of promoting peace; but their pacific disposition does not lead them to refrain from representing us as being contentious, and ambitious of public disputations and discord. We believe one half the parochial visits of several divines in this vicinity, are intended to counteract the prevalence of the doctrine of impartial love and grace. The reader may decide how far such conduct, and such insidious attacks, correspond with their professed desire to preserve peace, and to what degree they manifest the

ingenuousness and dignity of the faithful servants of Jesus. Be it remembered, however, that we are sentimentally opposed to mere controversy, and would our religious opponents treat our views with decorum, and allow them to stand on the premises we have stated, there would be no disputation between us. No instance can be named in which we have challenged a controversy with any divine who has pursued a proper course, not having abused our sentiments nor reputation. Personal invective, clandestine abuse, doctrinal misstatements and public neglect, have been, and will continue to be, subjects of severe animadversion and exposure. The doctrines which lead to such practices ought to be exposed and rejected.

The most artful scheme which has been adopted to prevent the progress of Universalism, is, to discourage the publication of our doctrine, lest it should destroy our own societies. Men who are *avowed enemies* to our cause, and who have spared no pains in deforming its advocates, will now come forward with tears in their eyes, and pretend to be greatly alarmed, lest *we* should do something to injure our own cause!! Wonderful friendship! Little short of disinterested benevolence! They feel much concern lest the editor of the INTELLIGENCER should make enemies of the learned ministers in this region, and be unable to withstand their united opposition. But when it is made to appear that *any of them* are more haughty or less friendly, than they have uniformly been, and take more pains to make people believe he is a very wicked man, the editor will make his acknowledgment and take all the blame to himself. No; candid reader, instead of giving any just cause of offence, we have met misrepresentation with truth, opposed to their enmity, good will; when they pray for our downfall and destruction, we pray for their prosperity and salvation; and when they deny us the common privilege of christians, we open our doors and hearts to them, and bid them welcome to every privilege we can confer. These are truths which no man

can reasonably deny. And we hope hereafter, to write in such a manner, in defence of pure undisguised Universalism as to be willing to have our children read our arguments by our death-bed ; and so far as the disposition of heart is concerned, be willing to have them engraven on our tombstone. With sentiments of friendship to all our fellow christians, we should rejoice in the interchange of social duties, and would spread the mantle of charity over a multitude of errors.

FOR THE CHRISTIAN INTELLIGENCER.

ON DEATH.

REV. EDITOR—It is, indeed, becoming in us, mortals of a day, to put away at times, the gaudy trifles which engross our earthly attention, and with minds seriously impressed with its important solemnities, look forward for a little time and contemplate the hastening period of dissolution. However *convinced* we may be of it, it is to be feared that we, too little, *realize* the fact, that the period is fast approaching, when *we must die* ! When we must look on all we are leaving, then no longer ours ;—when we must be torn from all the interests and the ties which now engage and bind us here ;—when we must witness our own beloved friend, in all the bitterness of woe, pointing, o'er our death bed, the parting anguish. Surely that period *must* come, and as surely it becomes us to anticipate it, and to prepare for it.

GENTLE READER, whoever thou art, permit a friend to an audience with thee. Hast thou ever realized that **THOU MUST DIE** ? Hast thou so profitably contemplated that last and greatest of scenes, that thou canst say to the stern monster, death, “welcome, when thou wilt ; I am satisfied in trusting to my Father’s love ?” If thou canst *not* say this ;—if thou hast never contemplated that trying hour, let me invite thee to view the

innumerable memorials of thine own instability, and to look for once to the "time of thy departure," which, at farthest, "is at hand." Think, Oh my friend! what will then be thy feelings. Canst thou feel the cold chills of death gathering upon thee, and hear it pronounced that THOU ART DYING! Canst thou look upon thy grief given and bewailing friends, children, partner. Canst thou find that thy hold on time and earth is giving way forever, and yet think, that thou wast justifiable, when in health, not to bestow a serious thought on these things;—that, thou wast excusable for not preparing for so distressing an hour? Methinks not. Let it not then be charged to a timorous disposition, if we endeavor to impress upon thy mind, the trials of that distressing period, and to set forth some requisites, necessary to prepare us for its approach.

I am not among the number of those, who would contend, that, the *sentiments* and *feelings* of the dying man are always indicative of his future, *eternal condition*. It seems far more reasonable in me, to consider the former, the effect of his ideas of the *latter*, rather than that his eternal estate is the effect of the former. It will appear plain then, that to prepare us for passing, calmly, through "the dark valley of the shadow of death," it is necessary that we have a firm confidence in God our Saviour, and that we can say with the poet;

—————"Death

"Conducts us to our home, and lands us safe

"On the long wish'd for shore."

Nor is it of so much consequence what particular sentiments of religion we may have embraced in life, since all have afforded, in most instances, a quiet exit. There is one thing, which will grant us all we need, and to this all agree, that, *a firm confidence and trust in God, as our Father, Friend, Redeemer and Saviour will ensure us submission, peace and transport at the hour of dissolution*; and let me add, nothing short of this can make the bed of death, welcome. This, we all may possess, as it is but learning, and believing God as he is, possess-

ing the above characteristics. Let us then, my FRIEND, examine ourselves and see, whether our confidence in God's Paternal attributes is so strongly fixed, that we can cheerfully say with the Apostle, "I am now ready to be offered," and with the Saviour of the world, "Thy will O God be done;"—whether we can look upon death and the grave without being moved, and, in view of the glorious triumphs of the Son of God, unite with the poet in addressing the latter :

"Thou O grave ! must render up the dead,
 "And with high interest too. They are not thine,
 "But only in thy keeping, for a season,
 "Till, the great promised day of RESTITUTION,
 "When loud diffusive sound, from brazen trump,
 "Of strong-lung'd cherub, shall alarm thy captives,
 "And rouse the long, long sleepers into life,
 "Day-light and LIBERTY."

W. D***.

STRICTURES

On a paragraph in the "Christian Mirror,"

No. 5.....Columns 2 and 3.

THE article to which we allude, appears to be an indirect reply to a communication sent to the editor of the Mirror for publication ; requesting him to show the propriety of calling the doctrine of ENDLESS MISERY as held by Calvinists one of the *doctrines of grace*. Mr. Rand does not object to being considered a *strict Calvinist*, but attempts, as will be seen by the following strictures, to evade the *main question*, and divert the attention to other points. He says,

"Some persons may be at a loss to understand the propriety of calling the doctrines of depravity, of condemnation by the law, and of future punishment, doctrines of *grace*. It is only when we speak in a general way, that the expression is strictly just. Such are the doctrines of grace, as they make a necessary part of a whole system of gospel doctrines, and form a dispensation of mercy and grace to guilty and condemned sinners, in danger of eternal woe. We say, a *necessary* part ; because,

where there is no just condemnation for sin, there can be no place for mercy, no room for the exercise of grace," &c. &c.

Now to what does all that amount, in reply to the inquiry for calling the doctrine of *endless misery*, which Mr. Rand calls "future punishment," one of the *doctrines of grace*? Just nothing. The question was proposed in strict connexion with Calvinism in general and "as making a *necessary* part of their *whole system*." It was admitted to be *so necessary* as to be decreed from eternity. The main question still remains unanswered, viz. *How can God be gracious, in making the endless misery of some men, a necessary part of a whole system?* If that be *merciful*, what would be *cruel*?

Mr. Rand allows that "Where there is no just condemnation for sin, there could be no place for mercy, no room for the exercise of grace?" "Will he now shift about, and say, God will not save *all men* because they are *justly condemned* for sin," without which, he could not save them? This he must do, or he overthrows his system at once. According to his views, if "justice did not *condemn* and banish the—*impenitent*," there would be no place or room for the exercise of grace and mercy, in their salvation. What a solecism then it must be, to contend that he will not save them, because they "are *justly condemned*;" i. e. are in a fit situation to be saved! St. Paul says, "As—judgment came upon *all men* to *condemnation*, even so,—the free gift came upon *all* to *justification of life*." Rom. v. 13. This is apostolic doctrine of grace!

If Mr. Rand maintains that "future punishment is *merciful and gracious*, he denies its eternity, and makes it *disciplinary*, which closes the controversy. Should he assent to that truth, he would not have to contradict one part of his system, to support another part.

Believing Mr. Rand was a strict and consistent Calvinist, we presumed he would be *pleased* with the *final misery* of the impenitent, and, as a co-worker with his God, do all in *his way* to accomplish it. But he appears *desirous of defeating* the *designs* of his God, and

prays for the salvation of those, whom he believes were destined to be finally lost. Dear reader, to *what* God do you suppose he addresses his prayer? Not to the one, surely, who *decreed their damnation*! It can hardly be called *serious* for a man of common sense, to pray to an *unchangeable God*, to save those whom he has fore-ordained to *endless misery*. If Mr. Rand be sincere, he prays that *his doctrine* may be *false*, and ours be true; and, in this respect we agree. The reader is requested to pause for a moment, and settle in his own mind, whether Calvinists, *as such*, can sincerely and fervently desire and pray that "all men may be saved;" when they say, "the *substance* of the doctrine is fully expressed in these words, *Ye shall not surely die*?" Do they "agree with the first and great deceiver" in their *desires* and *prayers*, or are they *hypocritical* in such pretensions? The truth is, the people are so *deceived* by such sophistry, as to be pleased in hearing the ministers pray, for the truth of the very doctrine, which they profess to believe is *false* and of *licentious tendency*!! Did their *prayers* and *sermons* agree, the cruelty of *their* God and the "malevolence" of their hearts, would soon be discovered by their hearers. *They HATE the doctrine in their HEARTS*.

Mr. Rand pretends that Orthodox ministers exercise "compassion or mercy" in "warning men of imminent danger, of which they are ignorant." This we deny; because their "whole system" regards man as "*totally depraved* and *helpless* in consequence of Adam's sin; his entire *inability* to obey, being infinitely criminal." "All *warnings* and *invitations* to the finally impenitent, will *increase the severity* of their endless sufferings." Can such warnings and invitations be merciful and compassionate? No. To adopt Mr. Rand's own comparison. Should he "awake his neighbor from profound sleep, when his house was on fire, and warn him to escape or he would perish," when he knew he was unable to escape, God having decreed he should be burnt, and then upbraid him, while suffering in flames, for not

yielding to his solicitations, would he not be just as merciful as Calvinists are, in *awakening* and *warning* the impenitent ! The only compassion they exhibit, is, a disposition to *arouse the reprobates*, that they may go, *wide awake*, into "the pains of hell forever." It is not unfrequent for those *merciful preachers*, after having proclaimed the *universal love* of God, in the salvation of a *part* of the world, and the *unceasing torment* of all others, to *exult loudly* before their hearers, that they have *lovingly* given them those offers and warnings, which will testify to their *condemnation* in the day of judgment, and *like arrows dipped in poison*, pierce their very hearts, in "eternal wo."

To avoid such consequences, should Mr. *Rand* take another position, and contend that it is not the design, really, to benefit the impenitent, but that the righteous "may escape eternal wo," it involves him in *two* contradictions, instead of one. For in the first place, it exposes the hypocrisy, in pretending to befriend the reprobates ; and secondly, it renders the warnings entirely nugatory. If "the righteous were *elected* from eternity to *eternal life*," they *never* were in *danger* of endless wo. To pretend the contrary, is of all things the most preposterous. So that Mr. *Rand's* old house of Calvinism is *on fire*, whether he escapes or not.

Let the *Editor* of the *Mirror* prove, that it would be "*cruelty*, to attempt to render men more unguarded and blind to real danger," and yet, that "there is no *cruelty* in God," in creating them to damn their souls forever, and the controversy will be at an end. Or let him prove that any who ever have been, since "*eternity*," exposed to such danger, can be benefited or injured, *essentially* or as respects their final destination, by any thing we can do, and we are silent. The God he worships is as much more *cruel* than any other being, as he is more *powerful*. "He made the reprobates with a determination to make them miserable forever," and is not every pretention to the contrary, while embracing Calvinism, sheer deception and sophistry ?

Should Mr. *Rand* continue throwing out his sarcasms against Universalism, as he has done since editing the "Mirror," we shall feel justified, in making a fair and friendly exposition of his insidiousness, that we may guard the public against misrepresentations, defend the reputation of our brethren in the faith, and if possible, lead him, to *repentance* and *reformation*. We rejoice in believing he is a fellowheir of eternal life, and whenever he surmounts his overgrown hostility to the doctrine we believe, and manifests that neighborly and merciful disposition, which professors of the christian religion, should possess towards each other, our heart would overflow with gladness in forgiving the past, and in hailing him in *mutual ardent affection*, as a *brother* for Jesus' sake.

FOR THE CHRISTIAN INTELLIGENCER.

ORTHODOXY.

MR. EDITOR—As some readers complain that you misrepresent Calvinists, by saying they expect to be happy in heaven, while beholding the miseries of the damned, and more especially, as you have ingeniously represented them in your "Explanatory Sermon, on the Parable of the rich man and Lazarus," I send you the following extract from a book, entitled, "Universalism confounds and destroys itself." By J. SPAULDING, D. D. (See p. 356, printed, 1805.)

"As the redeemed in heaven will forever behold that awful sight in hell, that exquisite torture, horror and despair, they will have the best opportunity to see what themselves deserve—from what they are redeemed. They will look down—and see *their own nearest kindred in hell, under all the bitter agonies of death, and stand unmoved at the sight*. They maintain perfect calmness and undisturbed joy. They hear the great Judge pronounce the awful sentence. They see all the wicked sink down to hell, and hell moved with devour-

ing flames to meet them ; a sight infinitely more dreadful than the sinking of worlds."

This extract is not presented Mr. Editor, to stain a page of your publication, but simply to show your readers, that Calvinism has not been misrepresented. *Edwards* on the "Eternity of Hell torments," says, (p. 419.) "The sight of hell torments will exalt the happiness of the righteous forever." All Orthodox writers hold up the same doctrine. But my blood freezes at the thought ! and I write no more. W.

MISCELLANEOUS.

ANOTHER CONVERSION.

A clergyman, a Mr. Thompson, of the Methodist persuasion, lately arrived in Philadelphia, from England. The Methodists brought him forward as their champion, to refute the Universalists in their discussions in the Berean Society, where Mr. Thompson was convinced of the error, and acknowledged the truth. He is now preaching the doctrine of the restitution of all things.—*Gospel Herald*.

N. B. Mr. Thompson has lately delivered a course of Sermons on the Unity of God and the salvation of all men, which are published in the City of Philadelphia.—EDITOR.

NEW HYMN BOOK.

The "Psalms and Hymns, for social and private worship ; carefully selected from the best authors," by Br. DAVID PICKERING, is now published, in a neat 12 mo. volume, containing 525 Sacred Songs, to which is subjoined, a "Brief Summary of the Universal Faith," and several Prayers. We are happy to give our opinion, that the above Selection is decidedly preferable to any Hymn Book we have seen, embracing a variety of Hymns judiciously arranged in alphabetical order. We hope the work will be liberally patronized, and by becoming extensively useful in the Zion of the Lord, abundantly reward our dear Brother for his unwearied exertions, in compiling, arranging and publishing so meritorious a work.

MORE MEETING HOUSES.

We rejoice to receive information that our friends in the City of Hartford, Conn. are blessed in their endeavors to maintain the truth of God, and under the able ministry of Br. R. Carrique, are receiving accession to their numbers, and are making preparation for building a house for public worship, during the ensuing season.

"The Gospel Herald," also announces the probable erection of another Chapel in that City, for the free promulgation of the salvation of God to every creature. Not having the paper before us, we are not able to state the particulars.

NEW PUBLICATIONS.

A weekly paper has recently been commenced at Buffalo, N. Y. at two dollars per annum, called the "*Gospel Advocate*," edited by Br. THOMAS GROSS, devoted to the dissemination and defence of the doctrine of Universal grace and salvation, as proclaimed in the gospel of the Son of God. We have not seen the paper, but hearing of its probable usefulness, wish it an extensive circulation.

DEDICATION.

The new and elegant brick Meeting House, in Hartland, Vt. was publicly and solemnly dedicated to the worship of the one God and Saviour of all men, on the 5th of February, Br. Ballou, of Boston, delivered the dedication Sermon, and Brs. Bartlett, Willis and Skinner, took part in the services. The audience was very numerous and attentive. May our friends and brethren meet oft in that house, to their mutual edification, felicitation and divine comfort.

ANECDOTES.

A countryman meeting the Prince, bishop of Strasburg, at the head of an army, asked him how a successor to the peaceable Apostles could so far violate his sacred office, as to lead to war? "I do not lead them as an *Archbishop*, but a *Prince of Strasburg*," was the reply. "I should like to know," said the countryman, "if the Prince of Strasburg should chance to go to the devil, what would become of the Archbishop."

Literary Casket.

A country parish in New-Hampshire proposed to their pastor to raise his salary from \$250 to \$300 per annum. "Spare me, my christian friends," replied the worthy man; "It is a wearisome burden to collect the 250 : I should be worn to death by trying to scramble together the 300." *N. A. Review.*

POETRY.

THE NATIVITY.

NO war nor battle's sound
Was heard the world around ;
No hostile chiefs to furious combat ran ;
But peaceful was the night,
In which the Prince of light
His reign of peace upon the earth began.

The shepherds on the lawn,
Before the point of dawn,
In social circle sat ; while all around
The gentle fleecy brood,
Or cropp'd the flow'ry food,
Or slept, or sported on the verdant ground.

When lo ! with ravish'd ears,
Each swain delighted hears
Sweet music, offspring of no mortal hand ;
Divinely warbled voice,
Answ'ring the stringed noise,
With blissful rapture charm'd the list'ning band.

They saw a glorious light
Burst on their wond'ring sight,
Harping in solemn choir, in robes array'd,
The helmed cherubim,
And sworded seraphim,
Are seen in glitt'ring ranks, with wings display'd.

Sounds of so sweet a tone,
Before were never known,
But when of old the sons of morning sung
While God dispos'd in air
Each constellation fair,
And the well-balanc'd world on hinges hung.

Hail, hail, auspicious morn !
The Saviour Christ is born :
(Such was th' immortal seraph's song sublime.)
Glory to God in heav'n !
To man sweet peace be giv'n,
Sweet peace and friendship to the end of time !

Milton, altered by Rev. Dr. Gardiner.

THE
CHRISTIAN INTELLIGENCER,
AND
GOSPEL ADVOCATE.

EDITED BY
RUSSELL STREETER,
Minister of the First Universalist Society in Portland.

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No. 4.

"CANDIDUS" AND THE "MIRROR."

Some of the friends of truth, having seen, in the *Christian Mirror*, frequent and direct attacks on the bible doctrine of salvation, as maintained by those who believe in "the restitution of all things," especially those over the signature, "*Quæro*," may think strange that some faithful servant of the "Saviour of all men," does not forward a communication to the editor of that paper, informing him of his errors in misstating the sentiments of those whom he opposes, and of the impropriety of attempting to support the doctrine of endless sufferings by such means. Entertaining a favorable opinion of human nature and knowing the obvious duty of a christian editor, our friends may be slow to believe that such an one, would refuse to publish remarks, intended to rectify mistakes and present subjects of controversy in such a connexion and light, as would enable the readers to judge understandingly of the consistency, or inconsistency, of the doctrine he opposes. Improbable as it might appear, such will be found to have been the course, pursued by the editor of the *Mirror*, in combatting, what he calls error. Having received the following communication from "*Candidus*," the manifest object of which was, to guard "*Quæro*" and his readers against adopting fallacious reasoning in opposition to the sentiments of Universalists, and to give him a fair opportunity to refute their real doctrine, the

editor unjustly accused Candidus of writing in a very wrong spirit. Whether Mr. Rand was innocently erroneous in publishing that groundless censure, or by beholding *himself* in his Mirror, mistook and thought it was Candidus, or what could be the cause of so palpable an error of opinion, we are not fully satisfied; but are disposed to decide in the most charitable manner. Finding his intentions misrepresented, Candidus again addressed the editor in the most fraternal and humble terms, assuring him of his mistake, and expressing an earnest desire, that his former article might be published, and others judge of the spirit by which it was dictated. But humiliation and entreaties have no influence on him, who expects to be made happy in heaven, by looking down on the ceaseless misery of reprobate Candidus, and he coldly informed him that "the reasons why this communication cannot appear, will be given in the next number." The candid reader will decide for himself, after perusing the following article, and reply, whether it merited that contemptuous and censorious treatment which it received from the editor. If Mr. Rand proceeds in this way, and rejects and censures every communication which exposes his errors, and the fallacious reasoning of his correspondents, doubtless some of his readers will consider him an all-victorious disputant.—EDITOR.

For the Christian Mirror.

MR. EDITOR—I have perused the communication from "Quero," published in the last "Mirror," [No. 24,] and as a candid and inquiring reader, beg the privilege of expressing, through the same medium, my views of the subject, both for his benefit and that of your numerous readers. It is not my design to crowd your columns with prolix essays in defence of Universalism, but to show your friend and others, wherein he has misunderstood and misrepresented the doctrine which he wished to refute; and every candid reader must be sensible, that such an attack upon any doctrine is im-

proper, but more particularly so, if it be erroneous. It is the *truth* which must needs be misrepresented to be rejected by good men, while *error* by the same means, might be rendered more acceptable. Perhaps your correspondent would esteem it a kindness to have his mistakes rectified, and to have the subject set before him in such a form, as will enable him to make just and conclusive remarks. If "*Quocero*" is a Christian, as we would wish to consider him, he will endeavor to refute Universalism on the same fair and proper ground, that he *would have* others occupy, in an exchange of circumstances; and I conceive you would be no less happy, Mr. Editor, in doing equal justice to both sides, though one is so unfortunate as to embrace a false doctrine. I would not be understood as attributing any sinister motive to your correspondent, provided he produces his *authority* for his unequivocal assertion, that Universalists contend for the explanation of the passage of scripture which he advances, or will have the candor to acknowledge his error, if he has committed one. Neither shall I think unfavorably of the editor for inserting the communication, if he avail himself of the first opportunity to correct any misstatement of other men's sentiments, which he may have inadvertently published. But I feel convinced, Sir, that a public desirous of fairness and justice between the advocates for different doctrines, would not countenance an author or editor, who should publish statements concerning any particular doctrine, and not admit into the same columns such candid remarks, as shall tend to correct errors, and present subjects in their proper light.

Omitting many things which appear to me exceptionable, I will proceed to state the most important mistakes into which "*Quocero*" has unhappily fallen, in attempting to give the views of "Universalists, in relation to Luke 16th chapter."

1. "Universalists" do not, as he asserts, "contend that—our Lord merely descants on the temporary prosperity, and consequent bad fortune of the rich man, and

the *outward* misery but spiritual consolation of the beggar." We ask him to produce the author, volume, and page, which contains such arguments. No writer that we have seen, gives that explanation. "On this construction," he says, "one thing is compared with itself and not with another," &c. But he must *remember* the construction is his *own*, unless he proves that he learned it from some Universalist author.

2. There are as many Universalists who do not limit the parable to this world, as there are who do. Then why should Quicero, first, give the passage a construction which no Universalist has contended for, and, secondly, pretend they are agreed in laying the scene wholly in this world? If he is acquainted with their arguments, why not present them as they are; if not, would it not be as well to say nothing about them?

Now I ask "Quicero" to produce his authors among Universalists, in support of his assertions; or, if they are not to be found, I ask permission to present your readers with a true statement of the subject; to which you will be at full liberty to reply, and which I hope you will refute, if their views be erroneous.

In relation to your "*remarks*" Mr. Editor, on Quicero's communication, I have a word to observe, which I hope you will hear with candor.

You acknowledge you know of *no exposition* of the parable, on the principle on which your friend founded his observations, and yet you attempt to make his "meaning a little more plain," and enlarge on the same unauthorised exposition, deeming his *arguments conclusive*. Connecting this with your *Notice* in the preceding Mirror, that you approved of Quicero's remarks, but would wish to alter "the *form* of his communication, to make it suit the course pursued in your paper, in combatting error," I am involved in some perplexity. Several inquiries arise in the mind, such as these.—Does the Editor of the Mirror mean to countenance a refutation of an exposition of a parable, while he does not pretend that such an exposition has been

offered by the abettors of the doctrine he opposes? Does the Mirror combat error, by pursuing a course of misrepresentations? Why should the Editor make remarks in addition to those, which were founded on a spurious exposition? Does the *truth* require the use of such means? And I have concluded, Sir, that the manner in which you dispose of this *information* concerning facts, and, these sincere inquiries, will be a good *key*, with which to unlock those mysteries. I hope you will publish this, and comply with my request.

CANDIDUS.

P. S. Would you be willing to publish answers to your questions, viz. "We ask then, what does the parable teach? What subject does it resemble and illustrate?" I should be happy to answer you in my illiterate and feeble manner.

"CANDIDUS" is received. We would inform him, that our remarks in the last Mirror were grounded on the credit we gave to our correspondent Quæro, that *he* had seen a parabolic exposition, which we had not. We have since seen an article which calls the passage in Luke 16th a *parable*, and confines its application to the present life. It is written in such a dark and confused manner, that we do not wonder Quæro took the impression he did. We perceive, however, on close inspection, that there is an attempt to give the parable a different application, which appears to us even more absurd than the other. *Candidus* cannot be admitted, till he writes in a very different spirit, and with a more manifest desire to search humbly for the meaning of scripture, without attempting violent contortions of common language.—*Christian Mirror*.

REMARKS.

From the above concession that "Quæro" was mistaken in "the exposition" which he attributed to Universalists, it is evident that he has done nothing towards refuting their doctrine; because the proposition which he attempted to support was, that, "One evidence of the incorrectness of the doctrine of Universal salvation, is found in the forced and inconsistent construction, of-

ten given by its advocates to passages of scripture." Consequently, as no Universalist has ever given "the construction," which he opposed, he has failed in producing "one evinence" against their doctrine. And even had Quæro been so fortunate as to have given the general views of Universalists, in relation to the passage in Luke 16th, and succeeded in proving that their explanations were inconsistent, it would not prove but that another exposition might be given, which would favor their doctrine, and be irrefutable. Calvinists entertain different opinions on many passages of scripture; but does that circumstance evince the inconsistency of their doctrine? That Quæro is extremely ignorant on doctrinal and controversial subjects, is not only evident from the editor's being at the trouble of writing over his communications, but also, from his misunderstanding almost every point on which he writes.

He represents Universalists as arguing that the 16th chapter of Luke, affords no evidence of future and final misery, on the assumption, that it is a *parable*. But he does not understand himself; for we all allow that the doctrine might as well be taught in parables as any thing else. We simply contend that with so many express passages in support of our doctrine, it is manifestly improper to explain parables, so as to turn the truth of God into a lie, and the salvation of the world into their endless misery. But Quæro is informed that the *Andover* divines consider that passage a parable; and even the Reverend gentleman to whom Mr. Rand looks for religious instruction, delivered a discourse in the Episcopal Church in this town, in which he treated it as a *parable*, and even called it such, several times. We hope this information will prevent our opposers from harping any more on the parabolic construction of this text. As no argument has been offered to show that the passage supported the doctrine of endless misery, we can only say, when they appear we shall be ready to answer them, and prove beyond refutation, that no such doctrine is taught in this, or any other passage in divine revelation.

From the Christian Mirror, of February 7.

1 Tim. 2, 4. *Who will have all men to be saved, and come unto the knowledge of the truth.*

The original word here rendered *will*, implies no more than *is willing*. It is frequently so rendered in other places. In very many passages, where our translators have given the same form of expression they have here, still the connexion evidently shows that nothing more than willingness, or pleasure, or desire, is meant. It is therefore by no means necessary to give it a more positive sense in this passage. There is no evidence that it expresses the purpose, determination, or decree of Jehovah, that all men shall be saved. The most obvious and natural rendering of the Greek is, *who is willing that all men should be saved*. Indeed to justify the common translations, the verb should be in the future time; whereas it is in the present. The passage we see declares the readiness of God to save all men, if they would repent and believe; which is abundantly declared in other places. It does not assert his *determination* to save all. We can therefore derive no hope from this passage for those who will not come to Christ for life, but neglect the great salvation till they die in their sins.

But take the expression as it stands in the English bible; it does not necessarily imply a fixed decree. My feelings are asked respecting the poor of the town. I reply, I will have them all relieved and supplied, and also to come to a correct knowledge of the way to be satisfied and happy. I do not, in so saying, assert that they *will* all be fed and clothed. If my power were equal to my pity; if I could supply every one without the least sacrifice, my expression does not imply that I purpose to do it for the idle and vicious, who will not be reclaimed. The declaration of the Apostles gives abundant encouragement to every sinner, even the vilest, to repent, and flee from the wrath to come; but not the least ground of hope to any to trust in the mercy of God, who through their hard and impenitent hearts remain workers of iniquity.

REPLY.

The passage of which the above is designed as an exposition, is made the subject of remarks on the first page of the same paper; but as the editor agrees in sentiment with his correspondent, and yet did not deem his arguments so conclusive as to preclude the necessity of this "familiar exposition," we shall take it for granted

that if we succeed in exposing the weakness and fallacy of one, we shall of both. Whether the editor has been most successful in exposing the contradictions in his own system of doctrines, or in refuting Universalism, by proving the Bible to be a collection of irreconcilable inconsistencies, we can better decide after a few minutes critical examination of his exposition.

1. Our learned expositor understands the declaration, God—"will have all men to be saved and to come unto the knowledge of the truth," to mean, he is *willing* they should all be saved, without limitation. It expresses his *willingness, pleasure, or desire*. Still he explains it in opposition to their salvation, by arguing that it does not express God's *determination* or decree. Observe; it expresses no more determination that any man should be saved, than it does that all, without exception, should be. The meaning is, God is no respecter of persons, but is just as willing to save *every* man, as *one* man. But Mr. Rand maintains that God has a *determination* as well as a willingness, in relation to mankind, and that he *is determined* that some of them shall be endlessly miserable. And now, reader, just see the pitiable predicament in which the faithful advocate for error's triumph, is involved; he is endeavoring to prove that God is *willing* all men should be saved, notwithstanding his *determination* to make them miserable forever! Willing to frustrate his eternal decree!!

He would make us believe that the *pleasure* and desire of God are in direct opposition to his determination. To refute such a palpable absurdity is unnecessary. Its refutation is enstamped on its face. All we can do in this case is, to pity the dear man whose merciless creed drives him to such miserable subterfuges for argument. Let charity govern our feelings.

Our Calvinist's attempt to give his exposition an Armenian turn, by saying, "the passage declares the readiness of God to save all men, *if they repent and believe*," is, if possible, more sophistical than the foregoing. Mr. Rand will not deny but that God as much *decreed* the

impentence and unbelief of the sinners whom he determined to damn forever, as he did the damnation itself. This was as necessary a part of the divine determination as any thing else. Who is so stupid as not to discover, that, if the editor's doctrine be true, and all the reprobates were brought to the knowledge of it, they would be eternally miserable according to the divine determination? Not one of them could repent and be saved, without frustrating the irrevocable decrees of his God.

2. Having availed himself of all the advantages of his superior learning, our expositor next comes down to the understanding of readers in general, and contends that "taking the expression in our English bible, it does not imply a fixed decree." He supports this assertion by an example in which he would conduct in a manner, corresponding with his views of the subject; and takes it for granted that God will be just as partial as he would, were his powers equal to his pity, or could he do as he pleased. Mr. Rand gives us fully to understand that if his "feelings were asked respecting the poor of the town, and he should say, it was his *will* they should all be relieved and supplied, his expression would not imply that such was his *purpose*, even if his power were equal to his pity, and he could supply every one without sacrifice" to himself. Really, the editor of the Mirror is an honest man, in good earnest. He admits that he would not be disposed to relieve the poor, even could he do it without injury to himself. Is he *willing*, is it his *pleasure* and desire, those should be supplied, whom he would leave destitute, with the means of giving relief? But let us try his concession and argument, and see to what they amount. Does the fact that Mr. Rand would not be disposed to relieve all the poor whom he *could* with perfect convenience, after having expressed his *will* to do it, prove, that the God of truth is not disposed to save all men and bring them to the knowledge of the truth? If it does not, he has imprudently exposed his partiality and hardness of heart towards some of the poor, with-

out illustrating the words of the apostle. Never, in all the pages of controversy, have we before seen such an example. How applicable are the words of inspiration ; —“Thou thoughtest I was altogether such an one as thyself ; but I will reprove thee, and set them in order before thine eyes.” “Are not my ways equal, are not your ways unequal ?” “They changed the glory of the incorruptible God, into an image made like corruptible man.”

Whether Mr. Rand would exemplify his doctrine, in his own conduct, or not, it is a just representation of Calvinism, so far as it manifests an indisposition to grant relief to all the miserable. They hold that God is ABLE to reclaim and restore every sinner, if it was his PURPOSE to do it. He has decreed that MANY shall be left in their fallen, helpless state, to perish forever. Hence the pretension that some *will not be saved*, implying an inability in God to save them if he were disposed, is highly preposterous. The real, undisguised truth is, according to Calvinism, they will not be converted and blessed, because God has determined they *shall not*. The editor of the “Mirror” dare not controvert this point.

3. The expositor thinks the passage on which he comments, gives “great encouragement to every sinner to repent and be saved.” Then it is as clear as the light of noon-day, that if his views of its doctrine be correct, it was designed as a gross imposition on some of them ; for if Paul meant to encourage them to seek for salvation, whom he believed his God PURPOSED and decreed to make endlessly miserable, his conduct was just as reprehensible, as that of any other man. But the apostle was not a sophist, and therefore acquires no honor, by having such expositions given to his language. No, the eternal and incontrovertible truth is, St. Paul meant to give a clear and full declaration of the main point of doctrine in the glorious gospel, and as every thing depends on the DIVINE PLEASURE, he stated it in such a connexion, that none but such as are blind-

ed by education, prejudice, or unfeeling partiality, will be likely to misunderstand him. 1. He exhorts that supplications, intercessions and giving of thanks be made for all men, without exception. 2. He declares this to be good and acceptable in the sight of God *our* Saviour, who will have all men to be saved and to come unto the knowledge of the truth ; as above stated. 3. Pursuant to the divine WILL in the salvation of all men, the Mediator between God and men, gave himself a ransom for all men, as a testimony of the love of God, to be proclaimed in due time. 4. Lest some unfeeling sophist should attempt to explain away this precious declaration, the apostle asserts his authority to make such a proclamation, and annexes a direct affirmation, " I SPEAK THE TRUTH IN CHRIST AND LIE NOT."

So the controversy is between St. Paul, and the editor of the Mirror. If Paul did not use any deception, God will have all men to be saved, in Jesus Christ ; but if he did, the editor may be right in saying, it is not his *purpose* or *determination* to be the Saviour of only a PART of the world.

FOR THE CHRISTIAN INTELLIGENCER.

UNIVERSALISM ON A DEATH BED.

DEAR BROTHER—In your last epistle you informed me of the death of two of your kind and esteemed friends* in Portland, members of your society. As I began to read this clause of your letter, gloomy thoughts ran through my mind. Ah, cruel death ! thou king of terrors ! Two more have fallen at thy hand, while others stand, and mourn, and weep. But, my mind was not long pained with such gloomy reflections. Your declaration that " they remained, to the last moment of life, firm and unshaken in their FAITH in the Universal Saviour," called my mind from this dismal scene of death and dark-

* Capt. PRICHARD and Mrs. SMITH.

ness, to the bright scene of glorious life beyond the tomb, where death can never come, and supplied me with two more powerful testimonies against the assertion, often unjustly and tauntingly made, that *a belief in the doctrine of the Universal goodness and salvation of God, will not give support in a dying hour.*

Those who make this assertion use their utmost endeavours, when occasion offers, to make the assertion true. Great exertions are often made to alarm and terrify the sick, who profess to believe that Christ will prove to be *virtually*, what the Father sent him to be, viz. "The Saviour of the world." But in all such cases with which I have been acquainted, as well as in the case you mention, these exertions have proved ineffectual. Though it has been said that the approach of death would cause them to give up their faith, yet death, together with all these pious exertions have not been able to destroy their confidence in the crucified and risen Saviour, who, they believed, is "the propitiation for *their* sins, and *not* for theirs *only*, but ALSO for the sins of the *whole world.*"

A case of this kind lately occurred in Sidney. A young lady by the name of *Lucinda Taylor*, aged about 20, died a few weeks since, triumphant in the faith of the gospel, through which life and immortality are brought to light for the dying family of man. She found by happy experience that *this faith was good* to live by in time of prosperity, that it was *good* in days of great distress, and *good* in her dying moments.

A year ago she was brought to endure several months of extremely distressful sickness, during which it was sometimes thought, by herself and friends, that life would continue but a few hours longer. At such times, as well as during her whole sickness, professors of religion were trying, both by persuasion and by the most horrid denunciations, to induce her to renounce her faith. On one evening in particular, when it was not expected that she would continue until morning, one of her visiting neighbours told her that the probability was

that she had but a little while to live, and if she did not change her belief, she would sink to hell!! After I had heard of these things from several others, they were told me by Miss Taylor herself, who recovered her health so that she has since visited this town. "These anathemas of men," said she, "did not move me. I was confident that my Saviour was sufficient for me, and I *knew* that those who were constantly endeavouring to disturb my rest, knew nothing of my doctrine."

As winter again came on, consumption renewed its hold on this daughter of Zion, and, as though the greatest distress of body were not enough, several of her neighbours again renewed their efforts to distress her mind. I visited her during this, her last sickness; and though she viewed death near, her rest in the Lord was glorious. That heavenly calmness and serenity marked her conversation, which is rarely found.

I inquired whether any were yet exerting themselves, as they had done before, to shake her confidence in the impartial and never-failing Saviour of sinners. "Yes," she replied, "*many* continue their endeavours: but their exertions to weaken, rather tend to *strengthen* my faith. The more they say, the more I am led to look to Jesus, and I behold more and more beauties in him. I feel that I am safe in my Saviour's arms."

In this rest she continued to the last, "being sealed with the spirit of promise," and joyfully expecting "the redemption of the [whole] purchased possession," of him "who gave himself a ransom for all, to be testified in due time." So I suppose that those who were her "miserable comforters," have, in their thoughts, sentenced her to ceaseless wo. Of this I judge from the assertions before mentioned. What must she have done to give them ground to hope for her future welfare? She must have assented to their creed. She must have expressed a conviction that there is an endless hell for the greater part of sinners, and a Saviour for but few, and that she, either according to what she had done for herself, or according to an eternal decree of God, was to

be of the happy few. Then they could have thought that "all is well." But *not* to make a Christ of experience, nor trust in assenting to a certain creed ; but to trust implicitly in the Son of God, and believe that he is the unchanging and never-failing friend and Saviour of the whole human family was thought sufficient to cast one off forever—from the mercy of God. "Father forgive them, for they know not what they do."

S. COBB.

Waterville, Feb. 25, 1823.

FOR THE CHRISTIAN INTELLIGENCER.

MISTAKEN ZEALOTS.

MR. EDITOR—In the discharge of my professional duties, I frequently fall in company with various denominations of christians, and am made acquainted with the means which they severally use, to promote their respective systems. After witnessing the management and stratagems of the friends of modern Calvinism, a system of decrees and cruelties, ingeniously saturated and sophisticated with *pretended* benevolence and pity, I feel it my duty, as a sincere well-wisher to the inhabitants of Maine, and of the world, to expose a delusion, so detrimental to human happiness and dishonorable to the character of Jehovah. I allude, Sir, to the exertions which are now making to introduce Calvinism in disguise, by a pretention to creaturely benevolence, as having the power of salvation. Knowing it is morally impossible to convince an enlightened public of the impartial goodness of God, in view of the partial doctrine of election and reprobation, the crafty and designing and mercenary leaders of the present mighty movements in the churches, have adopted a plan, flattering to human pride, by calling on professors to exhibit their own benevolence, and secure to themselves the glory. They are indirectly told of their omnipotence to save from perdition, millions and millions of immortal souls!! These are their words: "There is a claim—nay, a

command, as mighty as omnipotence upon every man, woman, and child. Millions! millions! of *immortal souls*, may perish if we *withhold our aid*." And yet this shameless pretention that human aid, which is money, can be granted by every man, woman and child, and become omnipotent in the salvation of immortal souls, is thoughtlessly swallowed by the multitude of professors, because it is honied over with creature-benevolence. But the many are innocently erroneous in their judgment, and would, if undeceived, spurn the thought of so nefarious an imposition. I have waited with impatience to see some article in the *Intelligencer*, calculated to remove that mask of deception, and relieve thousands of their enormous burthens. The introduction of Notes and comments from Calvinist pens into the same page with the Sacred Text, is also a most mischievous and reprehensible plan, unquestionably designed to divert the attention of the reader from that investigation and arrangement of scripture favorable to the doctrine of equal grace. Instead of searching the scriptures, thinking they have in them eternal life, most people, I believe, search the Notes at the bottom, and find for thousands, for whom Christ died, eternal death. Pride and vanity are again enlisted, and those who are destitute of Scott's or some other man's "family bible," are stigmatized by their neighbors. Zealous and imprudently liberal as many are, in these things, I am convinced from careful observation they are really mistaken. It is the duty of those who are not deceived, to bear the infirmities of others, and calmly endeavor to remove the veil from before them. Those people do not mean to encourage Calvinism; but it is so beautifully gilded over with captivating terms, such as "conversion of the world," "evangelization of Jews and Heathens," and "the universal spread of the gospel," that its "bones and uncleanness" are not discovered. For myself, I am fully convinced, that nine out of ten, in the wide circle of my acquaintance, are, at heart, anti-calvinistic, and would be glad to believe that God is the Saviour of the whole human family.

OBSERVATOR.

FOR THE CHRISTIAN INTELLIGENCER.

CALVINISM NOT GOSPEL.

Elm-Trees, December 10, 1822.

SIR—A day or two past I was sitting by the window, and saw my honest Calvinist neighbor coming towards the house, in a slow step, reading a paper which he held in his hand : My first thoughts were that he would call and take another lecture on the subject of the final happiness of the whole family of Adam, as I supposed it to be indicated in the scriptures ; and what I had promised him in a former conversation. But I was a little surprised, for he came in reading the paper, with great attention ; and when I gave him the usual salutation of the morning, and observed that I presumed he had found some very interesting intelligence—he replied—“ yes”—and his whole mind, soul and feelings were absorbed in the account, he was reading, of the deplorable state of the poor, ignorant creatures in India ; and he hoped I would hear him read a short letter from a Missionary ; and which, he had no doubt, would be the means of changing my opinion on the subject of sending the *Gospel* into that benighted part of the globe. For to his real grief, he had heard it often reported, that I had expressed a decided disapprobation of sending Missionaries to India’—and then proceeded to read,

“ There is a tribe of Hindoos who put to death its female offspring ; and a few only was saved by the benevolent efforts of Col. Walker, when in India ; but since his return, the very families, among whom the horrible practice had ceased, have again returned to the work of murder—not one survived. In and around Benairees, infanticide is practised to a horrible extent. Many mothers, in fulfilling a vow entered into for the purpose of procuring a blessing of children, drowned their first born. When the child is two or three years old, the mother takes it to the river, encourages it to enter, as though about to bathe it, but suffers it to pass into the middle of the current, when she abandons it, and stands an inactive spectator, beholding the struggles, and hearing the screams of her perishing infant !” “ At Sauger Island, formerly, mothers were seen casting their living offspring

among a number of Alligators, and standing to gaze at these monsters, quarrelling for their prey, beholding the writhing infant in the jaws of the successful animal ; and standing motionless, while it is breaking the bones, and sucking the blood of the poor innocent."

My friend was so much affected as often to be interrupted by sighs and tears ; and though I had been accustomed to read and hear similar accounts of the unhappy state of individuals and societies in our own as well as foreign countries, for nearly half a century, yet my feelings were much wrought upon. He was silent for some minutes : and then broke out in a kind of pious frenzy—" Do you believe this ?" Yes, I answered—every word of it. " How then can you withhold your *mite* in the good cause of promoting an extension of the Gospel to these deluded wretches," he cried ? I replied, I never had any objection to sending the *Gospel* by Missionaries, or any other proper mode, into all parts of the world, where there were reasonable prospects of its being sowed in a soil in the least degree prepared for it. Many people well acquainted with the state of the natives of India were of opinion that our Missionaries, as *preachers*, did more hurt than good. Though even this I questioned, I wished, as ardently as he did, that the *Gospel* might be sent to the natives of India ; but I was against the sending *batch* after *batch* of hot Calvinistic and Hopkinsian missionaries there. He demanded with surprize and feeling, " if I did not think *Calvinists* and *Hopkinsians*, as many are denominated, were christians, and preached the Gospel in its original purity ?" I answered him, that I would by no means say they were *not christians*. For they might be christians and yet teach many errors—and I did not believe they preached the gospel in its original purity. In some of their creeds, I could discover only a *few features of the Gospel*, and these were, in my opinion, so mixed up and amalgamated with many gross errors and superstitions, that *their effect* were almost entirely lost upon the mind, and the result of their preaching naturally tended to make up a character, very different from the simple

christian. He observed, 'he had heard many, of late, talk in this general way of errors in the orthodox manner and system of preaching : but he always found they were unwilling to come to particulars and point out, with clearness and sufficient distinctness, what those gross errors were, so that they might be met and cleared up ; and desired me, if I were willing, to tell him what those errors were, which, in my opinion, obscured the *simple doctrines* of the Gospel, and the preaching of which has a tendency to render ineffectual those Gospel doctrines.' I replied, I could have no objection—because I believed my notions, on the subject, were justified by *reason, scripture and general history*. I then stated *Original sin and total depravity, a Triune God, or the Trinity*, as it is found in all the orthodox creeds I had ever seen—*Atonement* with its notion of infinite satisfaction made to God's justice by the sufferings and death of Jesus—*Special Grace—conversions or miraculous regenerations, Election and Reprobation*, all topped off by the still more *horrid*, if not blasphemous, doctrine of the inconceivably great and never ending torments of a great, if not much the greatest part of the whole family of Adam, through the endless ages of eternity. I then desired him to look back and note the course of preaching since the days that Calvinism has assumed the character of orthodoxy, and I believed he would find that an attempt to explain and to enforce a belief of them, made up much the greatest portion of orthodox preaching ; and, as I verely believed, to the exclusion of those simple and infinitely more useful principles that make up the Gospel of Jesus Christ. I told him I could but look upon those doctrines or dogmas, as very unprofitable subjects to be preached to the ignorant, blind and prejudiced Hindoos. Peter never alluded to them in his preaching immediately after the ascension of *his and our master* in religious matters ; and yet he converted hundreds as ignorant and wicked as the Hindoos. *The Gospel is a plain simple thing*—It is good news to all that hear it, and ought to be so preached.

I admitted the account he gave me of the Hindoos was distressing beyond any thing that takes place in this country, and age ; except the account and prospects held out to the world by Calvinistic preachers, of the future state of mankind, and compared with them, the situations of the Hindoos was an enviable one. To our immediate temporal feelings, nothing can be more excruciating than for a mother to be deprived of her children, and see them suffer in the manner stated in the letter ; but, we must bear in mind, this is a *religious act*, and the means of obtaining eternal blessedness with their Gods in the other world ; and *according to their education* it is little more painful, perhaps not so much, than for the most affectionate parents, under our modes of education, to administer nauseous food and physic to their children, as the best means of saving their lives from premature deaths, and greater sufferings by lingering sickness. I inquired, whether he had compared, in his own mind, the sufferings of infants, the hard-heartedness of parents, and the general darkness of mind among the Hindoos ; with the *miseries* of a great portion of mankind *for ever and ever*, and the *acquired insensibility* of soul, taught to be the result of their preaching, according to Calvinism ? For I thought, if he had, he would see no reason to believe these people would ever be made better by genuine calvinistic missionaries. I perceived my friend, on suspecting I was about to make a comparison of Hindooism with Calvinism, began to lose his habitual equanimity of mind ; which I had often before noted, in conversing with the professed believers in the eternity of hell-torments, to be the case, whenever it was attempted to prove these punishments would have an end. I requested him, in turn, to hear me read a few sentences from one of the most approved Calvinistic writers of our own country ; and whose works, I had reason to believe, were made the ground of missionary theology so far as I could judge from reading, in missionary publications, accounts of their preaching and

religious teaching. I read from President Edwards' "*Vindication of the wisdom, justice and goodness of God in the eternal misery of the wicked.*"

"The Saints in heaven will behold the torments of the damned. — they shall be tormented in the presence of the holy angels, and in the presence of the Lamb. So shall they be tormented in the presence of the *glorified* saints. Hereby will saints be rendered more sensible how great their salvation is ; when they see how great the misery is from which God has saved them, and how great a difference he has made between their state and the state of others, who were by nature, and perhaps, for a time, by practice, more sinful and hell deserving than any. It will give them a greater sense of the wonderful goodness of God's grace towards them ! *Every time they look upon the damned it will excite in them a lovely and admiring sense of the grace of God in making them to differ. The sight of hell-torments will exalt the happiness of the saints forever.* It will not only make them more sensible of the greatness and freeness of God in their happiness, *but it will really make their happiness the greater*, as it will make them more sensible of their own happiness. It will give them a more lively relish for it, it will make them prize it the more. When they see others who were of the same nature, and born under the same circumstances, plunged into such misery, and they so distinguished !! *Oh it will make them sensible how happy they are !!!* Again "the sight of the wonderful power, the great and dreadful majesty, and awful justice and holiness of God, *manifested in the eternal misery of ungodly men*, will make them prize his favor and love vastly more ; and they will be so much the more happy in the enjoyment of it !!"

I then observed to my friend, who actually appeared affrighted as if he expected every moment some signal judgment to fall upon him, that whatever he and others might think of such sentiments and such writers, I had no hesitation to say the whole of it was untrue and of a pernicious tendency ; and it seemed to me that nothing could shield the author of it from a just charge of blasphemy ; but his total ignorance of the subject, joined to the blindest zeal to a system he had mistaken for religion. Such sentiments, and supposed feelings in the *souls of saints in heaven and sinners in hell*, are not warranted by

any rational inferences made from the parable of the rich man and Lazarus in the gospel. Could the mild and compassionate Jesus, who, grieved with the mourners who had lost a brother, and wept at the calamities he saw threatening Jerusalem, have submitted to the agony of preaching such sentiments as the foregoing? "But," cried my friend, "it must have been *the mere human nature of Jesus* that manifested such weakness of compassion in the cases alluded to."

My letter, I fear, is already too long to comport with the plan of your useful publication, or I would continue the conversation of my friend with my remarks. I shall therefore for the present conclude with assuring you and your readers of the *humane* regards of yours and their friend,

NAZARENUS.

FOR THE CHRISTIAN INTELLIGENCER.

DOCTRINAL QUESTIONS.

MR. EDITOR—Through the medium of your periodical paper, I want to propose a few serious questions for the consideration of all into whose hands it may fall, but more especially such, as are inclined to a belief in future, eternal, unmerciful torment.

1. If any of the human family are thus endlessly tormented, must it not have been a part of God's original purpose in giving them existence?

2. Is it possible for his purpose to fail, or for them to escape the doom to which God destined them?

3. If God can be merciful in creating a *part* of the world for eternal wo, would he not be equally merciful in making the *whole* for the same purpose?

4. If God honors his justice as well as his mercy in providing a way for the certain salvation of some sinners, would either be dishonored in the salvation of all others of the same description?

5. Why did the Saviour taste death for *every man*, if most of them had no interest in his mediation?

6. Would Predestinarians discover as much divine goodness and glory in the doctrine of reprobation to endless misery, if *all men* were served alike, and were thus reprobated?

7. If they would not, is not their doctrine partial, unjust and cruel, so far as it favors the peculiarities of Calvinism.

JAMES.

CIRCULAR LETTER

OF THE GENERAL CONVENTION OF UNIVERSALISTS,

Which accompanied the Minutes, &c. published on page 47.

The General Convention of Universalists, to the various Churches and Societies in its social relation, to all who wish well to the cause of universal, impartial benevolence and grace, and especially to those who are employed, by the Shepherd and Bishop of souls, to feed the flock of God with the bread and water of life, sends affectionate salutations of fraternal love and christian fellowship.

BRETHREN—On no former occasion has the General Convention realized, more sensibly, occasions of joy and felicitation. The council was more numerous than usual, and the information which was obtained, from various parts of our highly favored country, was such as gave great joy of heart, comforting the brethren and strengthening their hands. No sooner did the brethren come together and reciprocate the affectionate salutations of christian fellowship and love, than the desirable effects of a uniting spirit were visible in every countenance, as they were sensibly felt in every heart. The greatest harmony and the warmest brotherly love prevailed throughout the whole session, directing our consultations and bringing them to most happy results, in which the entire unanimity to the body was manifest.

The public exercises were attended by numerous, crowded, and respectable assemblies, and a double portion of the spirit of grace and truth evidently possessed the hearts and lips of those who administered in holy

things ; and it was a most grateful sight to see the earnest and solicitous attention of congregations so numerous, to fervent prayers, supplications, intercessions, and the giving of thanks for all men, which were offered to the throne of mercy, in the sanctuary, and to the doctrine of everlasting life, which dropped like the rain, which distilled like the dew, like small rain upon the tender herb, and like showers upon the grass ; while tears of gratitude, to him who loved the world and sent us salvation by Jesus Christ, copiously flowed from a thousand eyes, while as many hearts were made the lively tablets of that law of love to God and man, on which hang all the law and the prophets. One spirit, one mind, and one heart gave life and energy to public devotion, and caused many to realize how good and how pleasant a thing it is for brethren to dwell together in unity. To these weighty and heart-cheering considerations it is but just to add that the sobriety, decency and decorum which characterised the multitude, presented a most favorable specimen of the effects of the doctrine of that grace, which embraces the eternal interest of all the ends of the earth.

By epistolary and oral communications information was obtained, that in various parts, new Societies have been recently formed, which are destitute of a competent supply of public gifts and a regular ministry. This circumstance necessarily recalls to mind the words of the blessed Redeemer, "the harvest truly is great, but the laborers are few ; pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." It seems expedient that we recommend to our brethren, not to despise the day of small things, nor neglect assembling themselves together for social worship for want of experienced public gifts. The Saviour has left us this gracious promise ; "where two or three are gathered together in my name, there am I in the midst of them." Live coals lose their heat by being separated, but united they burn with increased fervor. Selected portions of the divine testimony may be read

to great profit, and a few words offered in fervent prayer, when the heart is honest and sincere, will never be despised by him who knows the heart, because the petition is not framed by the scholar. Many, very many are the instances, in which a few sincere believers in the impartial grace of the Saviour, have met together in the spirit of truth, and enjoyed far sweeter comforts in their humble devotions, than are tasted in crowded congregations, where empty eloquence lulls to drowsiness a fashionable but thoughtless multitude.— These suggestions are not designed to lessen a desire for public labours, nor to dissuade the brethren from earnestly coveting the best gifts; but to incite to a due and proper improvement of all the means which a gracious providence has furnished for the promotion of the great cause of religion, the spread of divine truth, and to sweeten the enjoyment of christian devotion.— There is, indeed, great reason for encouragement; for our prayers have been heard by the head of the church, and a goodly number of laborers have recently been sent into the Saviour's vineyard. No less than ten promising youths received letters of fellowship to preach the glad tidings of the Saviour's kingdom, at this session of the General Convention; and they are recommended to the affections and patronage of our believing brethren at large, and to all our Societies, our prayers also accompanying them, that they may be faithful and successful in the arduous, but delightful labors of the ministration of reconciliation. For our further encouragement, we may notice the happy comparison between our present standing and our situation when some of our oldest public labors first commenced in the ministry. Then, not more than four or five individuals were engaged in the ministry of universal, impartial grace, in our country, nor were our Societies more numerous; but in the short space of twenty-five years marvellous things have astonished the observing mind. Then was the name of a Universalist an odium, and the doctrine he professed denounced as a most dangerous heresy; at

this time it is the only *prevailing* doctrine, and is doubtless the general sentiment of enlightened christians throughout New-England, and is fast advancing in the south and in the west, while societies are every where springing up, and public laborers are yearly multiplied. The Lord has truly and effectually said to his Zion, "lengthen thy cords, strengthen thy stakes, break forth on the right hand and on the left."

A knowledge of what has, in past ages, taken place in the christian world, whereby the fellowship of the church has been destroyed, its union broken, and divisions and animosities introduced, induces us, most affectionately and tenderly to caution our brethren in the ministry, to direct all their energies of soul to keep the unity of the spirit in the bonds of peace. Slight variations of opinions, respecting matters of uncertain speculations were seized on by ambitious, rival bishops, who loved their own aggrandizement more than the honor of the Saviour, and made the means of divisions and parties, which in the room of following Jesus Christ, became the dupes of those whose ambition they were devoted to maintain. The injurious consequences resulting from these divisions are recorded in history, in lines of blood, and should serve as an awful admonition to us, that we never make our speculative opinions the bond of christian fellowship, but remember that even the *true faith*, being less than charity, should never be allowed to exclude its superior.

Brethren, dearly beloved in the Lord, let us constantly unite our fervent prayers, that the happy union in which we have so long prospered, and which has rendered our little band so formidable to the common enemy, may forever continue, unbroken and unimpaired, and extend the savor of the name and doctrine of Jesus to the whole heritage of the Lord.

Those who have just entered the vineyard of our Redeemer, will accept our hearty welcome. Welcome, brethren, to labors of love, to crosses and to crowns.—A fervent solicitude is felt for your prosperity and use—

fulness, and we deem it expedient to warn you against the wiles of that enemy which sows discord among brethren. Having lived and received your religious educations in different parts of the country, and under the instructions of those who perhaps differ in some unessential opinions, you, no doubt, may have ideas differing from each other; but all this may turn to your advantage, and to the advancement of the cause of truth, if you are cautious to let no difference of opinion operate to alienate your affections from each other. Be advised, therefore, to use every possible means to harmonize your affections, and to strengthen your union, that you may enjoy the sweets of brotherly love, and embrace each other in the bosom of that charity which is the bond of perfectness.

That our opposers, of every class, who lavish on us the accusation of holding to a doctrine which is licentious, because it embraces the whole human family in the covenant of divine grace, may have no evil thing to say against us, let us duly regard the testimony of an inspired apostle, who says; "The grace of God which bringeth salvation to all men hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." The grace of our Lord Jesus Christ be with you all. Amen.

By order,

HOSEA BALLOU.

FOR THE CHRISTIAN INTELLIGENCER.

ANECDOTE.

A pious minister after studying the Scriptures for many years, pleased to find so many promises, prophecies and positive declarations in support of universal salvation, and not a passage in favor of Calvinism, was desirous of seeing Mr. F——, a preacher of that doctrine, and of hearing him in defence of his "heterodox"

system, as it is called. He accordingly requested Mr. F——, and a young conceited clergyman, right from an Institution where sophistry is taught for divinity, to meet at his house on a certain evening. Being too old and discerning to engage in the argument, the aged gentleman opened the conversation of the evening by informing Mr. F——, that he had requested the company of the young minister and himself, that the doctrine of universal salvation might be fairly discussed in his presence ; but *he* would be excused from taking any part in the debate, on account of his age. He proposed that Mr. F——, should proceed in stating a few of the principal arguments in favor of his doctrine, and that the young clergyman should oppose him, according to orthodox rules. Mr. F. therefore began ;—The scriptures assert that, “God is good unto all, and his tender mercies are over all his works ;” therefore he never was so cruel as to decree the endless misery of the greatest part of his noblest work. The Saviour declares, “The Father loveth the Son and hath given *all things* into his hand ; that he hath power over all flesh, and will give *eternal life* to *as many* as the Father hath given him ;” therefore all men will have *eternal life*, instead of endless sufferings. St. Paul also affirms, “As in Adam all die, even so in Christ shall all be made alive ; and if any man be in Christ he is a new creature.” And do you contend, Sirs, that new men in Christ will be endlessly tormented, or that God reprobated to that state any of those who died in the first Adam, and were made alive in the second, the Lord from heaven ? The young collegiate in divinity, somewhat surprised at the fluency and address of Mr. F——, and half confounded at his ready and just connexion of the scriptures, walked nimbly about the room, exerting his mind to recollect the *cant* which his learned tutor gave those texts, but failing in the attempt, he stared the old clergyman in the face, exclaiming—“I thought you invited me here to dispute with a man who disbelieved the bible and denied the Saviour ; but instead of that, I find I have got to convince

him that the Psalmist was a deceiver, Jesus an impostor, and Paul a false witness, or acknowledge Universalism to be true?"

"Very well," calmly replied the aged divine, "as we find the controversy is, in reality, between Calvinism and the doctrine of the New Testament, I think we may as well submit it to the real authors of each, without further interference. OXFORD,

SOUTHERN ASSOCIATION.

The SOUTHERN ASSOCIATION OF UNIVERSALISTS, was holden at WESTERN, (Mass.) December, 1822. The Brethren present were, H. Ballou, J. Flagg, H. Ballou, 2d, J. Bisbe, T. Whittemore, R. Carrique, J. Frieze, H. B. Clark, T. G. Farnsworth. Brother Adin Ballou received letters of fellowship, and Brs. Frieze and Farnsworth were Ordained to the work of the ministry. The new meeting-house in Western was dedicated to the worship of God.

A committee having been raised, to prepare subjects for discussion, reported the following :

1. What is Paul's meaning in Rom. v. from the 11th to the 19th verses ?

2. As christians in general assert that man's moral character is naturally fixed at death, and that each man dies a sinner, if this be true, how can any be saved ?

The Association adjourned to meet in Stafford, Con. on the second Wednesday in June, 1823. Brother Bisbe prepared and published a Circular Letter, of which the following is an extract.

"CHRISTIAN BROTHERN—Under the smile of an indulgent and protecting God, we have enjoyed the happiness of another half-yearly meeting, and realized much satisfaction in finding the empire of the Redeemer extending in the earth, producing peace and good will in the hearts of men, and causing the disciples of Jesus to be diligent, and to rejoice. We met in a section

of the country where efforts have been made for many years to promote the doctrine of God's eternal love to each soul of man, and we joy to say, that though the early patrons of the cause went forth weeping in fearfulness and dismay, they have received an hundred fold for all their toil and labor of love."

We should be extremely glad to publish the Minutes and Circular in full, would our limits permit.

A CHURCH ORGANIZED.

Intelligence has been received of the Installation of Br. LEVI BRIGGS, over the first Universalist Society in Westminster, Mass. Our brethren have accommodated themselves with a convenient Meeting House, and are in a prosperous way. As a testimonial of the lively interest and active part which our Brother in the ministry takes in our common cause, we insert the following account of his success and prospects from his own pen.

"We have a fine Meeting House, which is generally as well filled as we could reasonably expect; and the audience appears to listen with a desire to hear, believe and obey the truth. Since I commenced my feeble labours in this place, we have succeeded in organizing a Church, for the commemoration of the most glorious, though the most solemn event, that is recorded in Sacred history, and to commune together in the interchange of those divine sentiments and affections, which the occasion demands.

"Believing we are established on the broad and firm foundation doctrinally laid in Zion, even the impartial and changeless love of God, revealed through the mediation of Jesus, our sacred festivals are interesting and glorious, while we sit together in heavenly places in Christ. Our number is between twenty and thirty, all whose christian deportment comports in a good degree with the precept which they obey; "This do in remem-

brance of me !” I am authorised to say, we know by happy experience, “how good and how pleasant it is, for brethren to dwell together in unity.” Dear brother, though we are not disposed to attach undue importance to any ordinance, yet we are convinced that did our brethren and friends generally, treat this subject with more attention and deference, they would be led to organize Churches, cultivate sacred intercourse, and virtually partake of the bread of God, which cometh down from heaven.”

Brethren, let us go, and do likewise.

OBITUARY.

Died in Portland, on the 20th January, Capt. JOHN PRICHARD, aged 50, after a long and extremely painful illness of complicated complaints, which he bore with great resignation to the will, and confidence in the goodness of God. He was industrious, liberal, upright and compassionate, and though frequently disappointed in his calculations, by unavoidable misfortunes, he was an *honest man*, and justly is it said, “*An honest man's the noblest work of God.*” He was an affectionate, faithful and provident husband and father; beloved by his relatives, respected by his neighbors and acquaintance. His faith in the *equal grace of God* was unwavering, and he was wholly resigned to the will of Heaven. His remains were interred with Masonic honors, by the Mount Vernon Chapter, of which he was a member.

Also, on the 23d of January, Mrs. MARY G. wife of Capt. William Smith aged 33. In justice to the memory of a departed friend, we deem it our duty to observe, that she was possessed of an amiable disposition, was a most affectionate and virtuous companion, an esteemed and respectable neighbor and friend, and a worthy member of a religious society. Mrs. Smith died of a lingering consumption, and during her whole sickness manifested the greatest patience and reconciliation of heart. She conversed upon death with the same cheerfulness and composure, that she would upon any other serious subject, and with as great strength and vigor of intellect, as her debilitated constitution would admit—testified to her solicitous relatives, friends and neighbors, her unshaken confidence in the universal goodness and mercy of God, as revealed in the character of the Lord Jesus. As she saw death approaching, yet nearer and nearer, she bade him a hearty welcome, commending herself and her connexions to the infinite mercy of the Saviour of sinners. Joyfully and firmly believing in the final restoration of the whole human family, through the name of the Lord of Glory, Mrs. Smith closed her eyes in saint-like peace, in hope and christian triumph. In her departure to the heavenly country, was the truth happily expressed by the poet, made manifest :

“Jesus can make a dying bed,
 Feel soft as downy pillows are ;
 While on his breast I lean my head
 And breathe my life out sweetly there.”

POETRY.

THE STAR OF BETHLEHEM.

When marshall'd on the nightly plain,
The glitt'ring host bestud the sky ;
One star alone of all the train,
Can fix the sinner's wand'ring eye.
Hark ! hark ! to God the chorus breaks,
From ev'ry host, from ev'ry gem ;
But one alone the Saviour speaks,
It is the star of Bethlehem.

Once on the stormy seas we rode,
The storm was loud, the night was dark,
The ocean yawn'd and rudely blow'd
The wind that toss'd our sound'ring bark.
Deep horror then our vitals froze,
Death-struck, we ceas'd the tide to stem ;
When suddenly a star arose,
It was the star of Bethlehem.

It was our guide, our light, our all ;
It made our dark forebodings cease ;
And, through the storm and danger's thrall,
It led us to the port of peace.
Now safely moor'd our peril's o'er ;
We'll sing first in night's diadem,
Forever and forevermore,
It is the star of Bethlehem.

TO PATRONS AND CORRESPONDENTS.

The Editor and Proprietor of the Christian Intelligencer and Gospel Advocate, avails himself of this opportunity, to express his unfeigned gratitude to his Subscribers for the liberal patronage it has received, and to offer the principal reasons for publishing the 3d and 4th Numbers at once. As it has been thought advisable, agreeable to the expression of the general opinion of our friends and patrons, to alter the form of the publication, and issue the Numbers of the **THIRD VOLUME**, *semi-monthly*, in a Royal Quarto size, it was deemed expedient to complete the *Second Volume*, for several reasons ; among which are the following : 1. That none of our Subscribers who would wish to continue taking the **INTELLIGENCER**, might mistake our meaning, either by supposing they were subscribers for both forms at once, or were not to receive this Volume entire. 2. That sufficient time might be had, before the regular commencement of the next Volume, to ascertain the probable number of subscribers. The work will be too expensive to warrant the Proprietor in having many more printed, than to answer to the sub-

scription. 3. That all who are *in arrears*, (as the pay was due on delivery of the 2d Volume) may have opportunity to make payment, before the 3d volume commences; especially those, who wish to *discontinue* their subscription. 4. That Agents whose subscribers are somewhat scattered, may feel disposed to make an immediate distribution of the Numbers, and receive, and remit to the Editor, what remains unpaid. While he acknowledges the debt of gratitude under which he is laid, by the friendly services rendered him by Agents, and many others, the editor deems it proper to remind those who have not made it convenient to pay their subscription, that the *sooner it is done*, the sooner will *they also* merit his sincere thanks. The *loss* which must be sustained by the Proprietor, unless his friends are punctual to their engagement, and the trifling profits which would be realized, even did every subscriber pay, (which is never the case) will not, we hope, be put off as unimportant considerations.

CORRESPONDENTS will accept our thanks, and solicitations for a continuance of favors. Several articles are now on hand, which will be published, if we receive encouragement sufficient to defray the expenses of the 3d volume. No apology, we think need be offered to those who have candidly perused the "Dedication Sermon," for publishing it entire.

Though it is fashionable for proprietors of religious papers, especially those of orthodox principles, to beg, and pray, and plead for more exertion in obtaining subscriptions, and to make *pretended* liberal offers, we ask to be excused from following such examples, while we only request the reasonable aid and prudent patronage of such as believe our publication will, in some degree, be useful in the world.

RUSSELL STREETER.

We have just received information that Brother DAVID PICKERING, has been unanimously invited by the First Universalist Society, in Providence, R. I. to become their Pastor, and that he has accepted of their invitation.

Agents, and others, holding subscription papers for the *third volume* of the Intelligencer, are requested to return them by the first of May next.